# CHRISTIAN CENTURED

A Journal of Religion

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# CHRISTIAN CENTURY

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# EDITORIAL

# The Detachment of the Church

T is disconcerting that at this critical moment official religion should be so completely detached from the vital issues of our civilization. It is easy now to distern the inherent function of economic forces in the making of our society; with industrial forces at each other's throats civilization cannot survive unless the issues thus brought forward can be resolved. And religion or what is officially recognized as religion, must stand even more remote than government, a silent or at best a fussy spectator of events. The alienation of labor from the church has long been lamented, though all too little has been done about the lamentable fact. The church has maintained an intimate relation to capital. It commands money in everenlarging volume, and capitalists rank large and many in its membership. But even its capitalistic affiliations leave it remote from the present industrial crisis, for the contest is only remotely now between capital and labor; it is beween labor and management. Management of the indusirial program is about as effectually indifferent to the church as is labor. Capitalists, detached and passive stock and bond holders, still show a certain devotion to the church. But it is a side-issue or no issue at all with both of the active forces in the industrial deadlock of today. The church is to a degree alive to social and industrial questions. That is, it supports with a certain dignity and fidelity official investigators who from afar appraise and comment upon the passing phenomena of the industrial conflict. But the active forces give scant heed to such ministry. Women constitute two-thirds of the membership in the churches, and perhaps more than half of its active workers. What women? Particularly and strikingly the leisure-class women. Not, at any rate, the women active in industry. Their detachment from the church is almost as complete as is that of male industrial workers. Official religion thus appears to be a sort of social club of nonproducers. And that in a society which is enormously and basically industrial. We have asked so often what the church proposes to do about such an anomalous state of affairs that it seems futile to ask again. The point of comment just now is the new stage in a direction along which we have long been moving. Until recently the church was more or less intimately related to at least one of the active forces in industry. Now its detachment is almost complete. The determining issues of our civilization are being handled by those who, neither on the labor nor on the management side, enter into its councils, and into whose councils it cannot enter. This cannot be the permanent and proper-place of religion in a democratic or any other kind of stable society.

#### The Reopening of the Schools

THE early days of September present the inspiring spectacle of an army of childhood and youth making its way into the portals of the schools and colleges. Nowhere else in the world is this spectacle quite so general and so satisfying. It is true of course that the American people do not measure up to their full responsibilities in the way of devotion to public education. Statistics show that the United States is sixth or seventh in the list of the nations in the matter of literacy. But this does not imply lack of interest on the part of our people. It only means that thus far we have not carried the principle of popular education completely through, and that many sections of the country are still unprovided with efficient means of public instruction. But the number of children and young

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people thronging to the schools and colleges is greater every year in proportion to the total population, and at the same time the equipment for their educational experience is more ample and more timely. It is an adventure in which all are called upon to participate, for a child's education cannot be achieved apart from definite and considerate interest on the part of his parents and the community in which he lives. Only by the complete cooperation of all factors in the community can we achieve that first-rank place among the nations to which our opportunity and our wealth entitle us; and only in that way can we lift the average of American intelligence from about the sixth grade, where it stands at the present time, to a level really competent and satisfying.

# Is the Industrial Atmosphere Clearing?

LMOST two months have passed since the beginning of the industrial turmoil which has precipitated the utmost confusion in the area of transportation and has left the nation still in doubt as to its fue! supply for the autumn and winter. The president's activity in this emergency has been commendable. With great patience and earnestness he has projected various plans for the solution of these controversies. Thus far one cannot affirm that much headway has been made. Almost every day there has been promise that a settlement was about to be reached, and still the conditions are those of an impasse. The road is blocked by the unwillingness of both capitalism and industry to study the question through and fix upon an equitable method of settlement. Each believes that it is able to crush the other and to secure its own will. The result is that enormous losses are being sustained by both groups, and the burden of infinitely larger losses is falling upon the public, which is always the innocent bystander and the victim of such an argument. The president now turns to Congress in the hope of finding some assistance there, but it is questionable whether Congress, with its many divergent minds, can offer any solution of the question which experts have attempted to settle with the president's assistance. The situation is proof of the fact that we have not gone very far as yet on the way to national adjustment of our most difficult and baffling questions, and that the duty of the church in the emergency grows ever more impressive as offering perhaps the only solution in sight.

#### The Whole Gospel Includes the Social Gospel

A FALSE antagonism is being created by certain conservative leaders between what they call the social gospel and the gospel for the individual. The whole gospel includes both. The kingdom teaching of Jesus, the various parables about rich men and many other sections of the gospel teaching deal not with the individual man but with society as a whole. The sacramentarian is of course interested only in his ceremony. The Disciples evangelist is eager to administer the rite of baptism that he may count one more convert, and the Episcopalian

high churchman tests himself also by various ritual acti. The rescue mission worker is often satisfied to snatch some brands from the burning without realizing the truth so long taught by Dr. Graham Taylor that thousands in the great cities are under a more terrible fore-ordination than that taught by John Calvin. These are fore-ordained to filth and ignorance and damnation on account of the very conditions of city life. Perhaps a certain type of Christian social worker may have been responsible for the suspicion of the ultra-evangelical. The worker who believes that nothing is necessary to save a man except good food, a pleasant house, and money to spend, has much to learn about life. Every life has its own individual problem to solve. Men must be taught reverence and self-control. They must be shown the great disciplines of prayer, devotion to God, and service to their fellow-men. The whole gospel of Jesus Christ not only includes the feeding of the multitude but it contains the injunction that we must be born from above. One could wish that some of our social workers were more concerned with souls and with the individual need. There is a far deeper need that the conventional church worker should see that he can never make his world Christian without evangelizing conditions as well as men. The man who works in a steel mill twelve hours a day is damned by a great corporation. The comprehensiveness and the catholicity of Jesus would give the church of today much of the power he had among men.

#### The Woman Preacher and the Churches

DERHAPS the Friends were the first of the modem denominations to permit women preachers, though the Wesleyans in the early history of their movement in England had some women pulpiteers. With their dogma of sex equality, the Quakers saw no ground whatsoever for refusing the ministry of a woman. The Disciples of Christ have from the beginning of their movement had some women preachers, though they have never become numerous. This has not been due so much to any prejudice in the churches as to the lack of women with ministerial training. Probably the colleges in former days gave scant encouragement to women to enter the sacred calling. United Brethren, Methodist Protestants, the Christian Connection and many other small denominations including Unitarians and Universalists, have ordained women. It is only of late that the larger denominations have shown any disposition toward a more generous attitude. Presbyterians and Episcopalians make no provision for the woman preacher, but women are now being licensed in the Methodist Episcopal church. This question must ultimately come back in the end to the question of efficiency. If the churches find a woman leader can command audiences, lead community enterprises and do the work of the ministry acceptably, women will be employed. If on the other hand the long racial experience of woman as a home-maker in any way incapacitates her for public speech, community leadership, and other ministerial functions, she will fall behind in the competition of modern life. The more liberal bodies pro pose that the question should not be settled by any kind of 922

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church law, but by the experience of the churches. Inasmuch as thousands of churches are today without any kind of religious leadership, the experiment with women preachers is bound to be tried in a great many communities, provided any considerable number of women take religious training in the theological seminaries.

#### Old Thrillers Do Not Thrill

NOT long ago a collection of old time dime novels, including all the classic Diamond Dick dead-shot thrillers, was placed in the New York public library-not, however, without hesitation and unusual caution. Even a certain society whose business it is to protect the public from literary infection was puzzled, but, happily, did nothing more than frown and shake its head. For it was expected that there would be a rush of boys to read the adventures of Hair-breadth Harry and his pals. But, as it turned out. not a boy appeared, as was true when William Allen White arranged a parade of dogs in Emporia, Kansas. The old thrillers were scorned by the new boys. Instead, only men, to the number of more than one thousand, by tally-men middle-aged, dignified, grey-headed-came to inspect the collection; while in the next room a baseball collection attracted, on an average, nine thousand boys a week. What is the meaning of such a phenomenon? Not that boys are no longer boys, but that their interests are different, and they do not go back to the past for their exploits. They turn to baseball, to the out of doors, to radio for adventure. showing how the times change, and all things, even boys, change too; but only in their interests, not in their essential nature. "It's like renewing youth," said a bewhiskered pirate, as he looked fondly at the Beadle books that made his heart beat like a drum in days agone. No, to renew youth we must go forward; and that is no less true of the church.

# The End of the Vacation

THE coming of September marks the turn in the road which leads from the vacation days of summer to the strenuous and urgent period of autumn. With the beginning of the fall season, the year actually begins. By a misadventure of the calendar we set our new year's day in the middle of the winter, whereas everybody knows that actually the new year comes with September, and marks the exchange of the leisurely activities and vacation pleasure of the summer for the serious and purposeful work of the autumn. That means that new plans must be devised; it means that programs outlined through the summer or projected in a tentative way during the previous year must be put into operation; it means that the loins must be girt and the lamp lighted for new enterprises; it means that the spirit of adventure and achievement is now stimulated by opportunities and the examples that the autumn season offers. It ought to be the best of years. It ought to be entered upon with satisfaction and enthusiasm. be made largely what one wishes by the spirit of consecration to high obligations and the blessing of God.

# The Cynical Cunning of the Turk

CCORDING to reports from the Near East, the mad-A ness of Mustapha Kemal in killing off the Christian minorities has a sinister and cynical method in it-devilish in its cunning. For, in every massacre of Greeks and Armenians, so far as possible the young children are spared, and are allowed to take refuge in the orphanages maintained by English and American funds. There they remain until they are twelve or fourteen years of age. Then the Turk takes an interest in their future; the boys are forcibly Islamized-not an impossible feat at that ageand trained for the Turkish army; the girls are sent to harems. For sheer cynical deviltry nothing in recent times has surpassed this method of using the children of Christian parents, kept alive by Christian mercy, to swell the ranks of Turkish armies and harems. All of which shows how futile it is to hope for relief for Armenia until the political power of the Turk is broken, as the allies promised to do at the end of the war. But the Turk is master of an infernal cunning, an adept in playing one nation off against another, appealing the while to the greasy greed of each, to accomplish his ends. So the ghastly crucifixion of Armenia drags on indefinitely, a martyrdom unparalleled in the annals of humanity, both in its terror and its long-drawn horror, witnessed by a "Christian" world tied by its own selfishness, and ham-strung by the cunning of the unspeakable Turk.

# Unethical Religion

N the closing chapter of a collection of very incisive essays on our industrial age, the author declares a conviction which is now being so generally shared as to constitute a veritable revival of religion among publicists, namely, that the supreme need of the age is not fundamenal material structure, nor managerial efficiency, nor other mechanical features of the industrial order, but rather the application of the impulses and realities of religion. But this author goes far towards spoiling an otherwise powerful presentation by quoting with apparent approval an energetic captain of industry to the effect that what holds him in leash, restrains him from the scandalous brigandage which our economic order permits and in which hosts of his associates freely indulge, is not regard for the laws of the land, not sensitive consideration for the rights of others, not beautiful theories about society and the duty of the individual to the community, but finally and conclusively what he styles old-fashioned, straight religion.

It would be interesting to make a thorough analysis of this industrial magnate's psychological processes. Something is at work in him which he is pleased to call religion, and which the mentors of his youth doubtless also esteemed to be religion. What is it? In less hackneyed phrase, what is the spiritual or psychical impulse which restrains and guides him? Is it fear of an avenging deity? What is he apprehensive that his deity will take vengeance on him for? Is his the same deity who offers the assur-

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ance that "inasmuch as ye have done it unto one of the least of these, ye have done it unto me?" Manifestly not, for, according to his own statement, no such considerations move him. Is he applying to his daily experiences certain rigid formulas of conduct strictly inculcated in his youth, and fixed upon his early plastic memory so indelibly that they now persist as the measure and standard by which duty is gauged? Perhaps so. This conclusion would seem to harmonize with his declarations.

But, presumably, he is fairly well advanced in years. Are the mottoes and copy-book formulas of 1882 the conclusive and sufficient guide of a citizen who holds under his control delicate and tremendous economic and social forces in the industry of the American republic in the year of grace 1922? Of course, we are all convinced that certain ethical and religious principles are fixed and inflexible. They are as good for 1882 or 222 as for 1922. But the query is worth repeating, Is a religion formulated in maxims and mottoes current forty years ago the kind of religion we expect to renovate our enormously complicated and highly sensitized industrial civilization of today? If our industrial magnate is not applying his formulas in recognition of the rights of his fellow-citizens, and his duty as an intelligent member of an increasingly complex community, what is the test by which their vitality and sufficiency is being determined? Do they gain their sanctions alone from the circumstance that instructors, parental or other, under whose tutelage he chanced to fall as a youth, were pleased to advance them as the soul and essence of religion? This would seem perilous, or at least short of conclusive, when the religious pedagogy of four decades ago is scrutinized. Perhaps he fell into the hands of wise tutors, and perhaps he didn't. The bare chance that he did would seem an insecure basis for his so confident assurance, and, what is more to the point in the reckonings of society, would seem a hazardous guarantee of his sufficiency as an arbiter of economic destinies which our publicists are rightly discovering to be seriously imperilled by the lack of religion.

Because this lack is so manifest and so serious, it is important that we avail ourselves of religious impulses and forces which shall actually measure up to the momentous demands of our society. If there is any revelation of history more plain than another it is that dependence upon the injunctions of an unethical religion are disastrous. Of all ages in humanity's progress, the present would seem the one which could least well dispense with this prime quality in saving religion. Surely none of our publicists wishes to delude himself and the rest of us into the hope that virtue will be found for today in a code which puts full-grown captains of industry under rules of thumb, leaves them heartless and unafraid before the sacrilege upon common human rights in industry, permits them to remain oblivious to the deepening and widening sense of obligation of the individual to society as the holy brotherhood, or comfortable in any of the assurances of a religion which divorces its formulas from the needs and aspirations and malignant injustices of the human fellowship of this day. Let us go on, now that we are started, in the assurance that religion is the great need of our day, and

find a religion which will sincerely and bravely face the obligations of a social order in which righteousness, and justice of man towards man, and love of brother of whatever rank or station, shall inspire all of its sanctions and crown all of its impulses and achievements.

## Who Are the Spiritual?

NE of the most misunderstood and overworked terms in the vocabulary of religion is the word "spiritual." It has been employed in all the periods of church history to denote certain qualities that were supposed to be attractive, desirable and unusual, qualities that marked particular individuals as possessing the graces of the Christian life in a unique manner. Some eminent saints have been credited with the quality of spirituality in a superior degree, and there are people in nearly every group who acquire the reputation of being spiritual in virtue of certain elements of personality which they exhibit.

What is it that marks an individual as spiritual? As generally defined it would be a combination of qualities such as would include mildness of spirit, amiability, a manner that conveys the impression of piety, the air of an emotional enjoyment of religious experience, a certain fervor of utterance on themes connected with the holy life, a touch of saintliness in language and behavior.

Are these really the qualities that define spirituality? Might not one exhibit all of these traits of character, and still be far from the possession and manifestation of the spiritual life, as it is portrayed in the sources of the Christian religion, and in the literature of the holy life? Is not something much more vigorous and efficient demanded as a definition of spirituality than the mild and mannered emotionalism which so frequently passes under that term?

Perhaps it is not possible to put into a single category all the elements that go to make up the spiritual man. The term eludes definition by its very fulness of meaning. It is the inclusive description of the noblest and strongest factors in the Christian character. It is the sum of the elements that makes one an efficient interpreter of the ideals and the program of Jesus in the world. One would have to labor long and seriously to contrive a definition that would pass muster for so lofty and all-inclusive a quality. Yet it may be possible to set down some of the constituent items included in this term.

The spiritual man is the intelligent man. The men and women of whom this quality could be affirmed in special degree have been those whose minds were trained by all the apparatus of education at their disposal. If the spiritual leaders of the ages have not been the great scholars they have at least availed themselves of all the values of self-discipline, so that their knowledge has been matured and certified, and their capacity for long and vigorous thinking has been brought to competence. It would be quite impossible to substitute any amount of amiable good will and emotional fervor for the robust and sterling qualities which hard and patient study contribute to character.

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The spiritual man is one who is marked by an inclusiveness of interest which makes him as open-minded and hospitable to truth as the great souls have ever been. He is eager to know all the facts, and to be emancipated from the danger of narrowness and prejudice. That is the reason why the men of most marked spirituality have never been happy in the limitations of parties, sects and factions. There is something incompatible between partisanship and the spiritual mind. This is the point at which so many admirable men fail, and barely fail, in the realization of spirituality. They have piety, unction, emotion, and a flow of holy speech. But too often these are discovered to coexist with narrowness of mind, prejudice against men of other points of view, and incapacity for real cooperation.

The spiritual man is marked by purity of motive. He has the mind of the spirit, which is the mind of Christ. He is incapable of selfishness. He asks nothing for himself, but everything for the cause of righteousness in the world. Like Paul he can discern only one great objective, and that not the success of his party or clan but the expansion of the truth to which he has devoted his life. Like St. Francis no other appeal is comparable to that which urges him forward in the divine adventure of realizing for himself and his fellowmen the ideals of the kingdom of God. This does not mean that he must live an ethereal life, out of all contact with the common things of the social and industrial order in which he lives. It means rather that these common things are by him invested with eternal interests, and he is incapable of making them the absorbing theme of his soul. His spiritual attitude will be entirely consistent with cheerfulness, and leadership in all worthful adventures of domestic or community life. He need be no recluse; he cannot be a misanthrope. But his ability to bring happiness to others will be all the greater for his purity of motive, which sets above all other considerations for him the great objectives of the kingdom

The spiritual man has a firm faith in the divine purpose as it discloses itself through the centuries. That is the reason he cannot be a pessimist. For the same reason he cannot be a victim of any of the theologies of despair, like literalism, fundamentalism or millenarianism. When men tell him that the world is growing worse, and that the end is about to be reached, he has but to summon his reserves of knowledge, and reflect that the same voices of depression have been raised with the same futility in all the previous ages of the growing world. Spirituality is incompatible with doubt, discouragement, pessimism. Men have sometimes gained the reputation of being spiritual because they exhibted always the marks of gloom. But it was not the sign of a spiritual nature half as much as a had temper or a poor digestion. No one can carry the tokens of a shadowed, gloomy spirit who has entered loyally into the majestic plans of God for the world. Those plans have not gone far as yet toward their realization, because the world is very young and crude as yet. But they are on their way, and the church of Christ is the interpreter of those plans, and their guarantor.

The spiritual man is the one with clear and trained mind, breadth of interest that is all-inclusive and in no manner parochial, purity of motive that discriminates between the first rank things and the second best, and confident faith in the expanding and triumphant purpose of God disclosing itself through the ages. Add to these qualities whatever of gentleness of spirit, amiability of behavior, fervor of speech and depth of religious emotion you will, but know that the great saints, the real moral leaders of the ages, have never substituted the softer qualities for the more substantial ones. They have been the men in whose natures the trained mind, the broad vision, and the disciplined will have taken precedence over the emotional nature and the play of pietism. The day of the spiritual has not passed. It is needed as truly today as in former years. It is as truly present in the church as in the centuries of the saints. If it is submitted to more critical assessment than formerly, it is only because it is too valuable to be misinterpreted, and too much in danger of being overlooked if it does not appear in the conventional guise of a less discerning generation. A fresh study of the Christian sources will reveal the essentials of the spiritual life. It will also make plain the fact that these essentia! elements of spirituality are the qualities most needed in our own time.

# The Approach to Perfection

A Parable of Safed the Sage

NCE upon a time there was a man who said within himself, Go to, I will buy an Automobile. And he bought one which cost him three sixty five f. o. b. Detroit. And it got him where he desired to go, and it got him back, and he got his money's worth out of it. But his friends joshed him, and inquired how he was getting on in his courtship of Lizzie, and the time came when he thought that he could afford something better than a Ford. And he spent more money and got another car, though whether he got a better one I know not.

For I hold this to the credit of Henry, that he took what was in danger of being a rich man's toy, and made it so that the Automobile is not the badge of a Class Distinction in America. And for that he deserveth a Star in his Crown, and whatever there is for him in this Free Advertisement.

Then after a space of two years did this man weary of his more expensive Car, and he said, I have run that thing two years, and the Ford three, and it is time I had a Real Car. And he inquired the price of the Very Latest Model of the Most Expensive Car. And he bought it from his Local Dealer at a good round price f. o. b. Detroit. And he said, I will run up to Detroit, and save Freight on the thing. For this do men offset a large extravagance with a Small Economy. So he went thither, and he got his New Shiny Car. And he was introduced to the President of the Company.

And as he got in, and took hold of the wheel, and set his foot ready to step on the Gas, he said unto the President,

I suppose thou now dost feel that this Latest New Model of the Best Car in the World hath reached Perfection in the manufacture of Automobiles?

And the President of the Company answered and said unto him:

Thinkest thou that the Bulky, Clumsy, Noisy, Expensive Junk we now are selling to thee is Perfection? Forge. A. When we learn how to make a car that combineth all the good points of all the cars now made, in a machine that shall weigh Less than a Thousand Pounds, and sell for Less than a Thousand dollars, and run an Hundred and fifty miles on a Gallon of Gasoline, then we shall be enter-

ing upon the beginnings of discovery as to the Manufacture of Automobiles. Think not that we are near Perfection. Thine Automobile is as good a car as is made; but it will soon be as Obsolete as an High-Wheel Bicycle,

Now I considered this matter, and I said unto myself, There are folk who claim Perfection, and think they have attained it; but the folk I know who seem to me to be nearest unto perfection cry out in their humility, God be merciful to me a sinner. And I think Perfection both in Automobiles and in Character is to be attained by those who know that they lack it,

And the next best thing to Perfection is Progress.

# VERSE

#### Poetry

GOD made the world with rhythm and rhyme:

He set the sun against the moon;

He swung the stars to beat in time,

And sang the universe in tune;

He gave the seas their mighty tongue;

He gave the wind its lyric wings—

And the exulting soul of song

Was woven through the heart of things.

Today this wonder was revealed
In singing colors, swift and plain.
I heard it in a daisy-field,
Under the downbeat of the rain;
The surging streets repeated it;
The cars intoned it as they ran—
And then I saw how closely knit
Were God and Poetry with man.

Louis Untermeyer.

#### Prayer

GOD, though this life is but a wraith,
Although we know not what we use,
Although we grope with little faith,
Give me the heart to fight—and lose.

Ever insurgent let me be,

Make me more daring than devout;

From sleek contentment keep me free,

And fill me with a buoyant doubt.

Open my eyes to visions girt
With beauty, and with wonder lit—
But let me always see the dirt,
And all that spawn and die in it.

Open my ears to music; let

Me thrill with Spring's first flutes and drums—
But never let me dare forget

The bitter ballads of the slums.

From compromise and things half-done, Keep me, with stern and stubborn pride; And when, at last, the fight is won, God, keep me still unsatisfied.

Louis Untermeyer.

#### The Last Adventure

A LL forms of life are endless; each frail vase
Is emptied o'er and o'er—but filled again;
And never tangled is the wondrous maze
Of nature's melodies through endless days—
And yet forever new and sweet to men.

Gleams hint that life upon some future waits;
The worm cannot forecast the butterfly—
And yet the transformation but creates
A step in the same Nature which now mates
Our own—and may life's mystery untie.

Mayhap the butterfly this message brings:—
"The law, uncomprehended, I obey;
Although the lowliest of earth-bred things,
Even I have been reborn with urgent wings,
And heavenward fly—who crept but yesterday."

In life's fair mansion I am but a guest;
And life will bring fulfillment of the gleam.
I trust this last adventure is the best,
The crowning of this earthly life's behest,
The consummation of the poet's dream.

[AMES TERRY WHITE.]

#### If We Have Not Learned

IF we have not learned that God is in man,
And man in God again;
That to leve thy God is to love thy brother,
And to serve the Lord is to serve each other—
Then Christ was born in vain!

If we have not learned that one man's life
In all men's lives again;
That each man's battle, fought alone,
Is won or lost for everyone—
Then Christ hath lived in vain!

If we have not learned that death's no break
In life's unceasing chain;
That the work in one man well begun
In others is finished, by others is done—
Then Christ hath died in vain!

CHARLOTTE PERKINS STETSON.

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# The Social Gospel in the Country Community

By C. M. McConnell

THE social gospel was being discussed recently in a country store and one of the store box saints directed this remark to the pastor, "What we want you to preach is Christ and Him Crucified." To this was added the further advice that an old fashioned revival was sadly needed. With this we most heartily agreed, for the saint giving the advice lived in a new house with a bath room, a water system, a power washer, and other modern conveniences, while the tenant on his farm lived in a little, unpainted, unsightly, old fashioned house on one hundred and seventy dollars a year. The "him crucified" should have referred to the tenant. Yes, a revival was in order there, with a good mourner's bench and a social gospel interpreting the social teachings of Jesus.

Today we received a letter from a thoroughly good Christian who lives in a community where the majority of the church members claim they have not sinned for years and where holiness has fairly reeked for thirty years. In the letter this comment is made, "We are moving along about as we have moved for the last thirty years or more in the church, wrangling within and wrangling without, biting and devouring each other. This time the Sunday school picnic occurs at the time of the camp meeting, which gives offence to some who do not believe in picnics for the Sunday school." If anyone thinks the social gospel is not needed in the average country community he should visit any country community and find out the facts.

#### PERSONAL EXPERIENCES

The farmer has taken his religion pretty seriously. He has been face to face with the great forces of nature and has wrestled with them in his struggle for a living. This grim battle with the sunshine and the rain, the hail and the cyclone, drought and blight as well as the soil itself has developed a sense of the power of God. The farmer is strong in his faith in God and as one shrewd farmer remarked to me at the close of an autumn day when the sun was sinking below the western pasture field, "It always seems to me that the farmer can come a wee bit closer to his creator than any one else can." In the average country there is a deep piety and a rigorous and vigorous type of religious life. Much is made of the observance of conventional worship and the doctrines and creeds are held with a surprising tenacity. The commandment to love God is the first one the farmer obeys and if that were all the gospel involved, the country community might well be regarded as on the way toward salvation. "Thou shalt love thy neighbor as thyself" implies a social gospel. The theology for the social gospel will be necessary as a corrective for the varieties of belief which now plague the country community.

Personal religious experiences which mean much to country folks have a social significance. "For their sakes

I sanctify myself" implies a social motive for this much abused doctrine. It would be interesting to attend an experience meeting where those for whose sakes we have been sanctified gave testimony of our experience. It is a test of our faith to believe in God whom we have not seen but it is often a severer test of our faith to believe in some neighbors whom we have seen too frequently. To include in the list of neighbors we must love as ourselves the one with whom we quarrelled over the line fence and the dealer who undersells us is a kind of doctrine which may not be popular. In the country community where life is lived in an open and transparent way the application of the gospel to every human relationship is no easy thing to do. If we are to have a new social order which is Christian throughout this difficult task will have to be accomplished.

#### ATTITUDE TOWARD LAW

The social gospel must be applied not only to the relations between individuals under the terms of the commandment to love our neighbors as ourselves, but all of our iaws and customs and the very structure of our community life will also have to be tested by this same commandment and its implications. If the rural social order were fixed and unchanging from one generation to another there would be little value in any consideration of our Christian duty in respect to the conditions under which we live. Laws are continually changed by amendment or repeal. Customs are subject to the changes in the industry and population of the community. The speed regulation of ox carts must be changed for automobiles. A host of new social sins have emerged from the conditions existing in rural life of today and we need to consider them as carefully as we ever weighed the personal sins of individuals.

The state is a rather fixed social order. We have nailed down some customs and have made them law by a vote of the majority of citizens in the local community or nation. The value of these laws to the community can not be estimated. Without them the community would be helpless in a chronic state of anarchy. The social gospel takes account of laws and tests their humanity continually. Human rights must be placed above property rights in the making of laws in a country community. Legislatures must give as much consideration to human beings as to hogs and cattle. We are sorely in need of some good legislation touching child labor in the country, compulsory school attendance, tenantry, health and sanitation and other great human considerations.

The attitude of the individual to the state and its laws and officials is subject to consideration by the advocates of the social gospel. Some backward country communities are practically without the law. In an eastern mountain neighborhood the marriage laws have been largely set

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aside and along one country road two miles in length there are eleven families living under a common law marriage. The isolation of the farm offers a temptation to the boot legger and many a barn is a home brewery. Law enforcement is difficult when the officials are called upon to arrest neighbors. The financial inducements for office holders in country communities are so small that few care to hold office. As a result the government of the community is in the hands of the unfit all too frequently and there are small town bosses who would make a ward politician of a city shed tears of envy. Witness the vote selling in an Ohio county a few years ago where two-thirds of the voters were disfranchised.

We do not mean sharply to criticize the citizens of the country or point them out as the chief of sinners for they are not alone in this attitude. On the whole the rural communities have the safeguards of the moral interesis of the nation and credit is due these stalwart defenders of righteousness at the polls on many an occasion when the cause seemed lost. We are here calling attention to the fact that the farmer is a powerful factor in law making and such power is only safe in the hands of men who are converts to the social gospel of Jesus. Good citizens can not read their Bible and pray and attend church and then husk corn on election day or worse than that vote the party ticket with the same devotion they give to their church. In the days of farm blocs and powerful lobbies for farm organizations it ill befits us to overlook the sociai gospel for the country community. There is grave danger that the leadership of the political life of the community and nation be allowed to go into the hands of those who have a selfish motive.

#### CHILD LABOR

The other day the supreme court of the United States declared the child labor law unconstitutional. How many of us overlooked this decision as we scanned the paper for the price of hogs? A great many of us who did read it probably sighed a passing sigh of sympathy for the childten in the dusty, whizzing cotton mills, or for the breaker boys at the coal mines. At any rate we did not recognize at once our share in this decision. Now we do not want to give the impression that farm boys and girls should be pampered and protected and allowed to grow up in idleness and ease. We appreciate full well the value and necessity of work, both for the child and the farm. At the same time we have not overlooked the boys and girls who have been kept out of school to work on the farm by some good, religious parents. We can point to many a pinchedfaced, under-developed boy and girl who have had the life worked out of them in the corn field or cotton field to save a hand.

All of this has been within the law both of the court house and custom. Colts run in the pasture until their muscles harden and their backs can stand the strain of work. Boys on some farms are harnessed up to tasks far beyond their strength and years or at the expense of schooling. There are over a quarter of a million children between ten and fifteen years of age who are "farm laborers working out" and over a million children between

ten and fifteen years who are "farm laborers on the home farm." We do not make such a ridiculous statement that the work done by these children is all harmful or that they are in need of legal protection. We do hold, however, that too many of these thousands of rural children are being deprived of the very fundamentals of childhood and that some are actually exploited. Investigations carried on in cranberry bogs, sugar beet fields, and cotton fields, proves that the above conclusion is based on actual facts.

#### MORAL DANGER

Our chief interest here lies in the relations of child labor to the spiritual life of the children on the farms and n the villages. Anything that interferes with the development of the body or mind of the child is a moral handicap, In the long hours and hard, heavy work of the farm, with its lack of wholesome recreation and social life, there is a moral danger which must be faced. We can safely say that country child labor in large sections of the United States today carries with it a real denial of education. We have thought that illiteracy in the United States was chiefly in foreign born sections. This is a mistake, for the foreign born are chiefly in cities and illiteracy is greater in the country than in the city. Literacy in this case is the ability to write; when we consider that the smallest country school can teach that it is clear that the children where illiteracy is common are simply not sent to school. We have here a situation which law, custom and an enlightened community conscience can well take into account.

There is a "labor and capital" situation on the farm and in every community. We have merely hinted at the child labor problems which arise out of the employment of children on the farm. This labor problem is one that has also to do with the seasonal laborers, the hired hand and the tenant. A living wage and human working hours and conditions are possible in farm labor. The hired man is entitled to a chance to develop his human and spiritual capacities. The British labor party has adopted a policy for agriculture which may not interest us now, but the time will come when the farmers will have to face the same problems. We can agree surely with this, "The party holds that the securing, to every agricultural laborer, of an adequate living wage, continuously sufficient for the tull and healthy maintenance of himself and family is of first importance."

The increase of tenantry in the United States in recent years is something that gives us all a great deal of concern. We are not here comparing tenants and landlords as to their personal worth, nor are we making any class distinctions. On this score we hold that there is no difference. The last census shows thirty-eight per cent of renters on farms in the United States. The effect of this on the community is serious. Consider the short tenure, two years on the average, and consider what this means in the building up of a community. What does it matter if we move out of a community quickly and easily? In this case we have a break down of homes, schools, churches, and community life. Families have no loyalty to speak of under such conditions, for as a shrewd writer has put it, "It takes a heap of living to make a home."

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Just about the time a tenant family gets settled and acquainted the term of renting is over and the stakes are pulled for another move. A stable, permanent community life cannot be built in this manner. Our present tenantry laws and customs give little or no incentive for a tenant to improve the soil. Some new system will have to be worked out whereby the tenant can have a more secure tenure and also share in the permanent improvement of the soil. The relations of tenant and owner have to come under Christian influences and must be reviewed by the Christian conscience of the community. There is here a fine opportunity for the practice of Christian justice and unselfishness.

Our present system of marketing of farm products is wasteful and competitive. It is little short of a sin against God and men to have a crop rot in the ground fifty miles from hungry people. The cornering of the market in food is just as bad. The wasteful methods of distribution and marketing are the outgrowth of the conditions of yesterday in the country and have no place in modern times. We need a new system of marketing which will bring a fairer return of the sale price to the producer and a more just distribution of products to the consumers. In all of this the farmers can make a contribution to the Christian spirit of the community. There is no use to try cooperation in marketing or production until it has been founded upon the great principles of justice and brotherhood and unselfishness of Christianity. These are the very fundamentals of cooperation and they have to be taught by every institution of the community if any progress is to be expected in Christian cooperation in the marketing and distribution of farm products.

#### PROPERTY

Property is the storm center of the social and economic order both in country and city these days. The things we possess and our attitude toward them are in fact the great tests we have to face in our Christian living. The rights of property too many times overshadow the rights of human beings. Property can hardly be said to have rights at all in comparison with human rights. The right to hold property as a steward is not questioned. For convenience and stability we need some arrangement whereby we can own things in our own right. Every bird has his own feathers and every horse his own hoof. To add hoof to hoof and feathers to feathers at the expense of the other birds is where the issue arises. To add acre to acre and pile up possessions is the practice which now needs revision at the hands of those who must live in country and village.

Property has enslaved us and there can be little reigious spirit in a country community where the chief concern is the making of money. This is a more dangerous
type of worldliness than the amusement tendency. Jesus
pointed to the solution of this problem in the words he
spoke to the rich young ruler and on many an occasion he
set forth the principle of Christian stewardship. We are
merely the stewards of our possessions and we can only
hold them as trustees for the community and for those

who look to us for help. A correct Christian attitude toward property would go further toward the creation of a Christian community than any other one thing.

Jesus taught us to pray "Thy kingdom come in earth as it is in heaven." The social gospel in the country community means the bringing in of this kingdom of cooperation, love and brotherhood.

# Opium Religion

By Arthur B. Rhinow

E necessarily treat the news coming from Russia with reserve. If all the reports coming from that land of gloom and mystery were true, Mr. Lenin has more lives than a cat. But there is no reason why we should not comment on the news. Sermons have been preached on texts whose authenticity is questioned by the critics.

We are told that placards have been displayed in Russia, telling the people that religion is the opium of the mind. Therefore discard religion.

This has shocked many, and it certainly is a striking expression. The propaganda department of the Soviet seems to be efficient. What would it not do in case of war? We pity the enemy as we stop to think of it. For example, a slogan like "Kill the Calf," meaning the golden calf, a gentle innuendo against plutocracy; to which the other side might reply with "Bare the Beast," offering an opportunity for acrid punning. Then, indeed, would the leaders regret having disparaged religion. For a certain kind of religion has always been a factor in mesmerizing the masses into cannon-fodder bravery. Think of what they might draw on in the apocalypse in preparing for world conquest.

All this I ponder as I leaned back in the old morris chair, and my eyes began to blink. There were shadows on the wall, and presently I became aware that my old friend, the Guide in many reveries, was with me. We know each other too well to indulge in effusive greeting.

"Surely that is a false statement," I asserted inquiringly. He knew I referred to the statement that religion is the opium of the mind. He seems to understand me so much more readily than others. He smiled.

"Come with me," he said, "and I'll answer you."

In a moment I was in a study. A slender young clergyman sat in a chair, and looked up eagerly at his brother minister, who was turning the leaves of a book aimlessly.

"That is one of my textbooks," the young man volunteered. "I matriculated today, and the course begins on Monday. We shall take up the modern trend of philosophy."

The other man frowned.

"What do you want to take up such studies for?" he asked, with towering authority. "You have the whole truth in the Bible. Don't bother about anything else."

The Guide looked at me, and I began to understand.

"That is opium religion," he said. "He has lost the open

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mind, and with it the open soul. His assurance is narcotic. Who knows only the Bible, does not know it. The Bible touches all of life, and all of life touches the Bible."

Suddenly the scene was changed. The interior of a magnificent church. Arches and domes and beautiful windows. Candles and incense. Now the people bow the head and repeat the Lord's Prayer. After the Amen, one almost hears a pious sigh sweep over the entire congregation, and yet nobody has given thought to the petition of the prayer.

The Guide turned and our eyes met. I understood. That was opium.

He took me into a large room. Many articles were there. Fetishes, totems, idols, amulets. And all along the sides were shelves and shelves of books, most of them looking like editions de luxe, and all of them covered with dust.

"What are they?" I inquired.

"Those are Bibles that are never opened," he informed me. "Their owners believe they are religious and under the care of Providence because they have a Bible in the house."

I nodded. I understood.

Next I was taken to a little garret room, poorly furnished. Before a book sat a man who was reading like one famished. As he looked up, I saw that his cheeks were flushed, and his eyes were aglow with bigotry. Presently a little woman entered the room. She looked spent. He raised his head, and I interpreted the expression on his face as a mixture of resentment at having been disturbed and the pleasure of seeing his wife.

"Ah, if you knew what beautiful thoughts are in this book," he said ecstatically. "They are heavenly."

"Beautiful thoughts!" she inveighed, as in desperation. "Why don't your beautiful thoughts make you do something? Your religion just makes you drunk. And I must make a living for you."

Then the Guide took me to a portrait gallery. It was peculiar in that every portrait looked like a picture of Siamese twins. One face was proudly poised on fine shoulders, every line indicating confidence and initiative; while the other face, of the same man, was expressive of servile yielding and imitation.

I asked for an explanation.

"These are men who are successful in their professions. There they think for themselves. They have individual opinions on matters of politics and sport and business; but on matters of religion they do not think for themselves. In that realm their pet mottoes are: "My father and my grandfather were Methodists ,and that's why I'm one." "The church says so; that settles it." "The priest says so; I accept." "This passage of Scripture is enough for me."

It was an interesting gallery; but we could not stay.

Next I beheld a man leaning languidly against a tree on a very high precipice. Before him in the valley lay the city. On one side of the stream were mansions; on the other hovels. There was hauteur and hatred and crime. In the far distance a battle was being fought.

But the man saw none of these. His mind was fixed on a vision of peace and bliss he saw in the sky; and he muttered to himself, "This alone is real."

We seemed to travel through the air. Then I saw millions and millions of people. They looked like sheep having no shepherd. They could neither read nor write. On their faces I saw the expression of stupid piety. Priests and monks moved among them. They were dressed in long robes, and some of the people tried to kiss the hems of their garments.

"This is called the God-fearing people," the Guide remarked.

"Why, this is Russia," I exclaimed. And I awoke.

# A Journalistic Genius

By Lynn Harold Hough

Following is the second of a series of impressions of various English personalities written by Dr. Lynn Harold Hough, pastor of the Central M. E. church, Detroit, Mich., who is touring Europe.—The Editor.

NE does not see Sir William Robertson Nicoll in London this summer. He is in his own land—in Aberdeenshire. But when one enters the offices of that powerful organ of public opinion, The British Weekly, one seems to sense the presence of the masterful journalist who has guided its destinies for thirty-eight years. Once William T. Stead declared if anybody should tell him that W. Robertson Nicoll could play a violin standing on his head he would at once reply that no doubt it was true. And the reader who follows the manifold activities of Sir William is fairly startled by their range and quality. As already intimated he is a man of Scottish birth. He re-

ceived his university training at Aberdeen. His father, as we know from his own gracious and beautiful tribute, was in a very rare and complete sense a man of books, and the son walked in the steps of his father. It was in religious journalism that he found himself and very early he revealed the happiest capacity for the pungent and revealing phrase and almost uncanny insight into the mind of the public which makes the difference between a keen journalist and a man of journalistic genius.

My own first contact with the British Weekly was at the time of the death of Prof. A. B. Davidson many years ago. And the completeness and adequacy with which the life and achievements of the great scholar were treated, the fashion in which just the men in all the world from whom one wanted to hear words of reminiscence and

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words of estimate were marshaled for these tasks struck me as little less than pure journalistic magic. It was as if some editorial Aladdin raised his lamp, commanded the slave of wonder whom it summoned, and lo, his bidding was done. At once I added the British Weekly to my list of friends.

I have seen Sir William only twice. On one occasion, which is still vivid in my memory, he appeared to speak words of affectionate tribute to his friend, Sylvester Horne. It was at the afternoon memorial service at Whitnelds. The slight figure of the great editor, his low musical voice made for delicate effects in small rooms and not for the reaching of great assemblies, and the sense of a great interpreter of men paying worthy homage to a masterful leader, are in my mind today as I look back. The other occasion was one afternoon, a little before the outbreak of the war when I had a talk with Sir William in a London office. His mind was playing all the while with a quickness and a resiliency which filled one with surprise. He touched every subject with an instant instinct for the usual approach and the perspective which would put the matter with a revealing clearness. I shall not forget some very individual and illuminating comments made by Sir William on Robert Browning's poem, "Fifine at the

Sir William has maintained an interest in technical Biblical scholarship and has kept in contact with the work which the really significant men are doing. His relation to the Expositor has been both the expression and the opportunity for the development of this interest. British Weekly constantly contains treatment of notable books of scholarship by men who have a right to speak. The long and intimate friendship between Sir William and Dr. James Denney, professor and principal, illustrates this side of his life. As one reads Dr. Denney's letters to Sir William covering a period of years and written with a certain vivid friendliness expressing itself in a style where reserve and freedom are both to be found, it is quite clear that a very ripe and completely equipped technical scholar was ready to write of all matters of Biblical and theological scholarship to the great editor with the completest intellectual respect.

#### SERVICE AS EDITOR

Not long ago a volume of Sir William's editorials in the British Weekly was published under the title, "Princes of the Church." It was a series of really memorable estimates of great leaders of the churches, state and free, written usually at the time of their death. This volume reveals all the wonderful ability its author possesses of interpreting a man in such a fashion that the work seems to be done from within rather than from without. It has discrimination as well as this subtle insight and you feel as if you have taken a plunge into the very religious life of an era when you have finished the book.

In the great series of volumes which he edited Sir William brought the opportunity to men of eminent ability and adequate discipline. And nobody knows how many keen young scholars he has discovered and helped to find their public. With very clear and understanding eyes Sir William watched the moving of the armies when the great struggle regarding critical scholarship in its application to the literary materials which make up the Old Testament and the New came on. He believed in the open mind. He believed that there are some things which criticism can not touch. These two convictions he put with memorable power into the little volume, "The Church's One Foundation." He has rendered a great service in helping men to find a place where they can preserve their relation to the eternal realities of the Christian faith and at the same time keep their entire intellectual candor and be ready to treat every question with scientific analysis and unhesitating readiness to follow wherever the truth leads.

With all his critical acumen, Sir William has the most hearty and noble powers of appreciation. He has helped many a hard-pressed man to live by his hopes rather than by his fears, by his beliefs rather than by his doubts, just because he has refused to make the British Weekly an organ of distinguished cynicism and has made it a vehicle for the creation of noble enthusiasms and for the quickening of the loyalty which unflinchingly follows great men into the struggle and sacrifice which great causes demand. The Christian church lives in the imagination of multitudes of people with a new and royal splendor because he has used the language of the court in describing the high meanings of the kingdom of God.

#### IN THEOLOGY

There is a shrewd practicality—lodged somewhere in the mind of Sir William. Such writing as Claudius Clear's Letters on Life reveal him as a wise guide in the midst of the strangeness and the unsuspected meanings of this wonderful adventure of human living. In fact, for years quantities of people all over the English-speaking world have looked week after week with unabated relish to the mental quickening and the practical guidance of a wideranging mind with a curious gift for finding and telling just what the readers want to know, as they have given to them in the Correspondence of Claudius Clear.

In theology Sir William has been an influence for the vitalizing of all thinking regarding the great doctrines and at the same time for the maintaining of the insight that certain great facts and truths are essential in the very organic life of the faith. He has done much to keep in men's minds and hearts and in their consciences a sense that while it is easy to say crass and mechanical things about the Cross yet it is true that in the profoundest sense the moral and spiritual meaning of Christianity is determined by its message. He is a good representative of the sort of man who, while alive to the finger tips and feeling the slightest quiver of every modern movement is yet all the while feeding his own spirit upon those great verities of the faith which have constituted its deepest message in all the ages. He has more than a touch of the mystic about him, and many of the editorials in the British Weekly regarding the life of devotion have a spiritual distinction as well as a restrained beauty of expression which speak

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with a disciplined charm to the very heart of the reader.

Sir William keeps his eyes bent on the whole pageant of the passing world. He is an interpreter and a guide to multitudes of people. Sometimes he is a leader in great and daring adventures. The Passive Resistance movement against the enforcement of certain obnoxious features of a memorable education bill found him and the British Weekly at the very front of the fray. Governments quite understand that his support or his opposition is a matter of far-reaching significance. He is one of those who believe that in situations of almost unparalleled difficulty and complexity Mr. Lloyd George has done well by his nation and in some respects has come very near to achieving the impossible. It is not too much to say that one of the most powerful and effective supporters of the present government in many an hour of tense and bewildering difficulty has been the British Weekly. Sir William has felt the pulsings of that great movement of the spirit which it is rather the fashion to call the social passion. He writes of this theme with a certain sense of the human values, the heartbreak and the pain, the hope and the fear of multitudes of individual people, which takes the whole subject out of the merely academic realm and brings it into the very region of the actual experience of men and women

When one writes of Sir William I think he should begin with his literary style. His paragraphs have a quiet and steady motion and there is often a subtle melody playing back of all his sentences. He can write phrases memorable for the happy wedlock of long separate words which really belong together and he can write paragraphs moving with quiet grace or with austere distinction or with mounting

splendor. His characterizations are sometimes of the sort you cannot forget, as when he once said: "No doubt Carlyle was a proud and scornful peasant of genius." With all this his writing has a curious way of carrying the reader along.

Sir William once referred to the distinguished and diffi. cult style of Woodrow Wilson. His own style is sureiv distinguished. Just as surely it is not difficult. He writes of themes of great abstractness and difficulty with a sort of friendly concreteness which holds the reader without his being conscious that he is being taken in difficult ways. Take it all and all it is a matter of deep congratulation that such writing has been the daily food of multitudes of readers all over the English-speaking world for so many years. I have not spoken of the notable writers, such as Ian Maclaren, to whom Sir William gave their first opportunity, nor of the others, such as Sir James Barrie, whom he was among the first to hail. And there are no end of other things which have not come within the view of this article. The trouble is that you have to talk about eventhing in order to talk about this extraordinary man.

Yesterday afternoon I sat in one of the editorial rooms of the British Weekly going over some editorial utterances of 27 years ago in connection with a lecture on Robert William Dale, which I am to give in Birmingham next week. The very rooms seemed to carry the spirit of the chief who from this center has wielded such far flung power And as one turns over the yellowing pages of the Weekly as it appeared in other days one has again a sense of how imperial a thing is human speech and how royal a thing is the gift of the writer.

# Battling for the Lord on Boston Common

By Herbert Atchinson Jump

"David departed thence and escaped to the cave of Adullam. And everyone that was in distress and everyone that was in debt and everyone that was discontented gathered themselves unto him."

BOSTON'S intellectual cave of Adullam is to be found on the Mall of Boston Common every Sunday afternoon. Thither resort many who are in theological distress or who feel that the universe is in debt unto them or who seethe with social discontent, and in various speech they have it out with one another. Under the long-suffering trees each Sabbath afternoon a dozen open forums are carried on, and far more than a dozen soap-box orators hurl words and ideas about in reckless fashion.

It is a motley but fascinating carnival of free speech. Anybody in the world by applying to the proper city authorities may have a tree and an hour assigned to him, and at that place and time he can open his mouth and win as much of an audience as the merits of his presentation can claim. And he is free to discuss any subject that was in Horatio's philosophy or out of it. Mormonism, single tax.

socialism, trades unionism, premillenialism, evangelical Christianity, agnosticism, Ireland, new thought, Russian liberty, Armenian atrocities-these are all notes you may hear sounded on a warm Sunday afternoon by speakers of more or less ability. In revolutionary times the boys of Boston demanded of the British general their rights to skate on the Common. On ground thus hallowed to liberty earnest zealots and wild-eyed cranks side by side now enjoy weekly their rights to talk. Nor does the city nor the American republic suffer in consequence. Rather Boston seems to be proud of her tolerance, and not infrequently a crowd numbering up in the thousands will divide itself among the various meetings, the listeners drifting from group to group as impulse urges, and often when a speaker has finished his turn his audience will separate into a hill dozen informal committees and still stay to discuss.

Who constitute the modern Athenians that resort to this open-air temple of free speech to tell or hear new things? On the whole a most interesting lot of folks, a good cross-

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section of our American people. Not a few women, scores of young men and girls either newly married or soon to be, never a luxuriously dressed company but distinctly prosperous in appearance, foreign faces of Jewish flavor or Slavic lineaments predominating, always two or three clergymen conspicuous by their raiment and their apparent wonder at the whole business; but an aggregation on the whole serious-minded, willing to listen, demanding fair play for the speaker and also for the questioner who is never long absent.

#### MODERN ATHENIANS

On a recent afternoon when I was able to enjoy as I have often done before the experience of a few hours in this honest company of truth-seekers, the largest group was held by a well-organized Mormon meeting. Several attractive and well-dressed girls and a couple of clean-faced young men did the speaking for the Church of the Latter Day Saints. "If you want society to be filled with love, if you believe that marriage is not only for time but for eternity, then come, join the Mormon fellowship." But alas, at the very next tree an anti-Mormon orator was running a close second so far as the statistics of his audience went, and as you listened to his lurid words you realized that nothing fouler, more debasing, more un-American, more brutal existed on God's earth than this same Mormon church.

The Social Labor party had a series of excellent interpreters of their faith. "Who owns this country? You do, the working people. Your labor made the nation. Then why don't you appropriate it and run it to suit yourselves instead of being dragged round as victims bound to the triumphal car of capitalism?" But here again the antidote speaker was near at hand, for the next tree was held by a quiet-faced woman, intelligent in speech, winsome in her controversial manner, who apparently simply from a brotherly love filling her heart and a social sympathy guiding her conduct was here as a capable defender of the political statu quo. "What government is depends upon you, you men and women. If you send the right sort up to the state house, you will have clean and capable administration. If you send up politicians and scoundrels, you will have to pay the bills. Talk about overthrowing our political system is quite profitless so long as the men who do the overthrowing are no wiser nor more unselfish than the rascals that are thrown out." With an unvarying serenity, a swift wit, a close knowledge of what the rebel mind of America today is thinking, she stood there on the Common that afternoon like a lighthouse shining over a turbulent

#### THE AGNOSTIC

But to me as a minister the most rewarding group was one that had gathered round an agnostic and a Methodist preacher. Which one owned the tree originally by the permit in his pocket, I did not learn; but when the evident keenness of interest on the part of the crowd had captured me as one more auditor, the two men were having as pretty a debate as you ever listened to. Both were tensely in earnest. Their faces were white with feeling and their speech

had teeth to it. The scientific agnostic was pleading for liberty. "You don't have any of it in the church," he shouted. "I once was inside and I know. But now I am outside, and I stand for the rights of a soul to seek and find truth wherever it exists, no matter what any moss-covered church may command."

For a quarter hour I listened in, and the Methodist preacher clearly not trained in the modern religious outlook, was but weakly holding up his end of the argument. Then the group broke up as the defender of the faith retired. But meanwhile an impulse had arisen within me, born in part perhaps of some reminiscences of university days when I was once a Yale debater against Harvard, to try my intellectual weapons against this altogether worthwhile antagonist. So I slipped into step along side of him and began:

"I was interested, my friend, in what you were saying. And I agree with you more than perhaps you would expect a churchman to do. But my main criticism of your position would be, you are condemning a church for its past mistakes as though it were guilty today. You are crying down a religion for faults and bigotries and imperfections which it is slowly but surely sloughing off."

He was not at all loath to continue the debate evidently, and as a matter of fact what happened was that he and I organized a meeting all by ourselves. We slashed back and forth in perfect good nature on the high themes of faith and science and religion for more than an hour, while an audience of nearly two hundred tarried to listen and occasionally interject a question. The writer is by no means certain that he did any credit to his debating instructor of many years ago, but he sets down herewith the course of the argument simply as a document of the times. My agnostic friend was an excellent specimen of a type of negative mind with which the church must learn how to deal. And having preached for the Lord at a church service in the morning of that Sabbath, I wondered whether it was not ordained of Providence that I should battle for the Lord in debate in the afternoon of that Sabbath. At any rate my readers can exercise their own intellect upon the positions stated by my opponent, and doubtless they will be able to frame a nobler and more unassailable apologetic then came to me on the spur of the moment.

#### CHRISTIAN DOMINATION

"No," vigorously retorted my friend. "I know what I am talking about even though I don't profess to know anything about God. Religion never did the world a bit of good in ancient times or in modern times. The world has been under the domination of Christianity for two thousand years, and what do we find? Hate everywhere. Bloody war. Wealth grinding the faces of the poor. If this is the best sort of a world God and his religion can make in all these centuries, I call him a pretty poor stick of a God. And as for the church, it tries to kill intellectually every searcher after truth today just as it used to try to burn his body or lop off his head as a heretic."

"Are you sure that is the case with the Protestant church," I ventured.

"Yes, it is. The Protestant church believes in ortho-

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doxy, doesn't it? Orthodoxy means to take the Bible literally just as it is written. And the newspapers every week tell of how the church has cast forth some young preacher who was trying to do some real thinking for himself."

"But those same papers never tell you, my friend," I answered, "that while one preacher was suffering persecution for his liberality, there were fifty preachers just as liberal and up to date as he who, so far from suffering persecution, were enjoying the hearty favor of their congregations. As matter of fact, the majority of preachers in Boston pulpits this very Sunday morning were not Bible literalists. As matter of fact, the folks who have joined the Protestant church in Boston in the last year were never asked at all what creed they accepted, whether it be liberal or orthodox. The church is no longer giving intellectual commands to the brains of its members. It uses the creeds of the past not as fetters upon thought but as the tools of thought. To pick out a single conservative church as a sample of what the whole Protestant church is as though one were to point to a single graft-ridden city as proof that America was a failure. 'The church' is a pretty big term, as 'America' is a big term or 'Harvard university' is a big term. A wide variety of thought and method can exist under that big term, but final appraisal of merit or blame ought to be made only when the general tendencies of the institution are considered rather than isolated individuals or incidents."

#### ON WILLIAM J. BRYAN

"You can't convince me, though, that the church is liberal or will let anyone in it be liberal. Take William J. Bryan, for example. Who knows more about the church than Mr. Bryan? He is the finest spokesman the Protestant church has had in recent years. And of all tommy-rot I never heard anything worse than his man-out-of-mud theory of creation. Your church has never believed in evolution, doesn't believe in it today, will not let inside its pulpits anyone who believes in Darwin or in evolution."

Here I interposed, "Again, my friend, you are making a man-of-straw church which isn't at all like the real article. I have been a preacher for 22 years and I have preached evolution all the time. Practically all the young men that came out of our New England theological seminaries this year to become preachers have a philosophy built upon evolution."

"That's not so. It can't be so," he indignantly rejoined.

"No man has a right to stay in the church who believes in the teachings of modern science. These teachings are all against the church creeds, and what does the church amount to if it doesn't have fixed and stationary creeds which its preachers and members have to subscribe to? It has to have definite dogmas to exist. There is nothing but chasing will-o'-the-wisps unless religion holds to its creeds."

"No," I urged vigorously, "religion is a way of living, not a certified set of dogmas. It doesn't tell a man that such and such a thing is truth but that he should aspire toward the truth and not be surprised if his appropriation of truth differs in some details from his fellow-Christian's

appropriation. And as for definiteness; the Mississippi river is not fixed and stationary; it is moving all the time; but it is a pretty definite and satisfactory river just the same. The church doesn't chase will-o'-the-wisps but it does chase eternal ideals. It never quite catches up to them but the ceaseless pursuit is the glorious doom of Christianity."

"Ideals?" he sneered. "The noblest ideals humanity knows it got from the infidels. It didn't get them at all from the church. All progress has been pushed along by the unbelievers. Where would America have been if it hadn't been for Thomas Paine and Thomas Jefferson who kept God out of our national constitution? If God had been allowed in the constitution, we shouldn't have had anything but a continuous Spanish Inquisition during all these years since the nation was founded. Never, never, never has the church allowed its disciples to think for themselves with real liberty."

#### CROWD DISAGREES

"I grant you that through many years this was the case. But I am urging that it is so no longer the case except in sporadic instances."

"This crowd doesn't believe you, though," he countered triumphantly.

"I'm not so sure of that," I retorted. "It looks like an intelligent company. Let's put the matter to vote." We did so, and if you will believe it, only three hands went up to support the statement that there was intellectual libery in the church today. The hands on the other side were too numerous to count. So I laughingly admitted that this crowd was against me, but I could find crowds that had more first-hand acquaintance with the church that would show a majority on the other side.

At this point I discovered that it was nearly time for my train to leave, so I announced that I should have to close the debate for the present. "Is not the very fact, my friend," I asked, "that you and I can talk these matters over in this good-tempered fashion a proof that we have moved far, far away from those days of bigotry and persecution of which you speak? I am a Christian preacher but I am not hurling sulphurous epithets at you, a confessed unbeliever, am I?" I started to worm my way out through the close-pressed crowd when a new voice was heard. It belonged to a tall chap in a brown suit, with evident simplicity and sincerity on his naive countenance.

"Just one minute," he called out. "what is this Dar-win you are talking about?"

#### DARWIN

A roar of laughter greeted his question. "You poor nut," contemptuously snapped my antagonist, "If you don't know now what 'Dar-win' means, I couldn't tell you in a week of Sundays."

And still another voice was raised. "I've got a word I want to say right now. Mr. Man, you are all off in your statement that the infidels wrote the constitution of this country." We turned and saw the flashing eyes of a sharpnosed individual who was evidently thoroughly angry-

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States of America was founded in all its important features on the principles of the Baptist church."

Amid the second roar of laughter excited by this sally I as "Brimstone Corner."

"The fact of the matter is, the constitution of the United slipped off to my train. And a glorious sunset was limning against the western sky the spires both of the liberal New Old South church and old Park Street church, long known

# Who Won the Coal Strike?

HERE is a certain sporting instinct in us all that takes a keen interest in the question of "who won" in a big contest of any kind. The coal strike has been a gigantic contest with 600,000 men on one side and hundreds of millions of money on the other. Now it is settled. Both sides claim victory; the miners that they won a clean cut victory, the operators that they won a compromise. The big question is "what did the American people win or lose?" In such a contest this question far transcends the sporting interest. It is quite possible for both miners and operators to have won and the public to have lost.

This is the fifth big coal strike since inter-state collective bargaining was adopted in 1886 and is the second longest in duration, 20 weeks, as compared with the 1902 strike which lasted 23 weeks. But this one involved 600,000 men and the other only 140,000. This strike was by all odds the greatest in volume and the most adequate in point of morals. It involved more men, more capital and a larger industrial public than any strike on record, not excepting even the big British strikes. The 1902 strike was confined to anthracite and was ended by the mediation of President Roosevelt, who remarked when he determined to intervene that he supposed it would be the end of him politically. The men got a 10 per cent increase in wages, the operators a stabilized three-year contract, and the public a start toward a new conscience on its own responsibility in such conflicts and a deep repugnance to such assumptions as that voiced by "God's Providence Baer" in saying that a wise Providence had committed these vast properties to the few because they could manage them so much more wisely than could the people.

#### A Little Strike History

Peace ruled at large, though of course with many local walkouts, until 1919 when the miners asked for a raise equal to the increased cost of living caused by the war. President Wilson compelled arbitration by use of unrepealed war-time powers and the award was a compromise raise of 27 per cent in wages, or about one-half the amount claimed. This award called for a meeting between the operators and the miners' representatives before its expiration on March 31st of this year. The refusal of the Southern Ohio and Western Pennsylvania operators to comply with this provision brought on the present conflict. These operators claimed that their competition was no longer with the Illinois and Indiana fields but with those of Eastern Kentucky and West Virginia, and asserted, with a solid foundation of fact in their contention, for freight differentials had put Chicago territory under a handicap to them, that they could no longer enter agreements in the old "Central Competitive Field."

There were also two other big, unmentionable facts. One was the non-union status of the West Virginia and Kentucky fields and the other was the overwhelming influence of such Pittsburgh open-shop interests as the U. S. Steel corporation with its vast coal holdings in both Western Pennsylvania and West Virginia. In other words, back of the refusal to come into the conference according to agreement was the militant open-shop, bust-the-unions movement with the biggest and most powerful single employing concern in America in the background. How little ethical factors counted is shown by the refusal to keep the agreement and come into conference, for coming into the agreed conference did not imply a necessary continuation of the old scales and conditions nor even a continuation of the so-called "national" or "Central Competitive Field" type of agreement. Had ethical considerations

counted for an jota the conference would have been held and withdrawal could have come through regular and moral methods. To contend, after the breach of course, that the miners had called many strikes during the two years of the agreement, is only to beg the question. On the one hand two wrongs never made one right, and on the other the various walk-outs referred to had been over local differences and never was over the "national" agreement to which they were in this case collective parties.

#### Settlement Defers Day of Judgment

The settlement has only deferred the day of judgment. Unless some way out is found, every bone of contention buried for the present will be dug up next March. The miners win on two points for the time being; they keep the old wage scale until April 1st, and they retain the "check-off" unchallenged until that time. There is no assurance that the Southern Ohio and Western Pennsylvania operators will all accept the terms of the Cleveland conference, and therefore a blow may be registered tellingly against any continuation of the "national" collective bargaining agrements. So on the third point neither side wins. Under the old Central Competitive Field agreements the actual contracts were set up district by district, i.e., Illinois and Indiana, hence each district signed separate agreements, always in conformity with the "national" agreement. That has now been done in both of the above states under the informal Cleveland agreement, and the smaller outlying districts, such as Iowa, are falling in line. President Lewis of the miners was very effective in his strategy when he prevailed on a minority of the operators to come into informal conference. The Coal Age acknowledges that the end comes because "concessions offer profits." As a matter of fact concessions usually do offer more profits for everybody concerned than does fighting. The difference is that the principle is ethical while the practice, as noted by the Coal Age, is wholly opportunistic.

The miners have been out 20 weeks. That does not mean they have lost 20 weeks' wages. That would only absorb their average of lost time for the past year if they could now work every day during the winter. Car shortage and other rail troubles will cause losses in time,-very sharp losses until the railroad strike is settled-but these 20 weeks are the time of a big slack in their employment. Newspaper estimates of millions lost to them are sensational but not scientific. The operators make their annual profits largely out of the autumn and winter mining. They will lose little if anything at all because they will raise prices, and every rise in the price of a ton at the mine will be largely clear profit. These facts do not in the least imply collusion, as Judge Anderson and some writers have concluded, but they do mean that the parties to the contest may lose little, that the big operators may even make money by it, and that the public at large may lose heavily.

#### What Hope for the Public?

The Cleveland conference calls for a fact-finding commission made up of men satisfactory to both sides and approved by the president. It provides that by January 3, 1923, they shall meet to attempt to offer a solution of the difficulty that is due to arise again on April 1st when the agreement expires. Neither side likes the idea of a governmental commission without official representation from the organizations. The operators secured an injunction restraining the Federal Trade commission from making just such an inquiry, and the miners protest against the bill now before Congress providing for an independent governmental commission. The operators do not want to be compelled to state profits and reveal methods of management. The miners think it is a blow at collective bargaining in that it will possibly lead to some such a labor board as that provided for railways. The clear headed public will see no hope in any other type of inquiry.

It is a problem for engineers. In the early days of the strike the Social Service Commission of the Federal Council of Churches and the Catholic Social Welfare commission joined in petitioning the president and congress to set up a federal inquiry into costs, wastes and profits in the coal mining industry that there might be an adequate basis of facts upon which to base permanent agreements in regard to wages and prices. They petitioned that the investigators be competent engineers without interest in the industry. They do not want labor leaders who will stress one side nor business men who will stress the other but competent, impartial technicians who will represent the public. Such a fact-

finding commission, endowed with power to examine the books of both operators and mine unions, could give the public a scientific basis for proposals that would work toward permanent ways and means to mine and distribute coal. It is a question of even more importance to the public at large than to either of the parties directly involved in strikes.

The present wasteful method cannot go on nor will it ever be improved by scrapping the unions or restoring a competitive struggle as a means of reducing waste. A very powerful operator can advocate the latter but the public knows that that is just what brought them to the present state of affairs. There are some types of business that cannot serve well under unlimited competition. Business recognizes this fact and enters into "gentlemen's" and other types of agreement and combination to prevent it. What business does as a means to its own profit the public will have to do for its own protection. Cooperation within a competitive order usually results in mutual profit for the cooperators. Competition within a cooperative order will stimulate service to all.

ALVA W. TAYLOR.

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# British Table Talk

London, August 14, 1922.

Since my last letter death has been busy among us. From the ranks of public men whose names are known to everyone Lord Northeliffe and Arthur Griffith will be missing. There is no need for me to add more to the notes which I sent a week ago when already it seemed certain that Lord Northeliffe could not return to Fleet street. He was only 57, but in his comparatively short life he had not spared his energies and the body has a way of claiming its revenge for the impossible strain put upon it by men like Alfred Harmsworth, who toil like Titans and never give themselves rest. He filled a place of his own time in the history of British journalism, and it will be as a journalist and not as a statesman or an orator that he will be remembered. One who writes with authority, Mr. E. T. Raymond, has given this vivid picture of the man:

"But to those who knew him, the man himself was more interesting even than his achievements, or rather they were chiefly interesting as a revelation of his personality. He had a most remarkable power of impressing himself, without effort, on men who were at least his equals in intellectual endowment; and, though he might be sometimes unjust and occasionally ruthless, he was capable of inspiring the sincerest affection, as well as admiration, in those who had watched his progress, from the time when he was merely a mannish boy-an extraordinarily handsome one with his fine features, his large wide grey eyes, his fresh complexion, and his downward-tending fore-lock to the time when he was a boyish middle-aged man. For almost to the end the boy persisted, and one of the 'stunts' in which he delighted would revive something of the sheer joy with which, in his earlier years, he would almost dance round the first copy, wet from the machine, of some new journalistic baby since grown big."

#### Arthur Griffith

If it were not always the same, one might be tempted to dwell upon the tragic loss to Ireland through the sudden death of Arthur Griffith, but it is always the same story in Ireland. Of the Celts it was said "they went out to battle and they always fell." In the story of Ireland whenever something good is near, there is always the tragic blow. Arthur Griffith was the most solid and statesmanlike of Irish patriots. Throughout the negotiations which led to the treaty, and since, he has been on the side of sober and conciliatory statesmanship. He owed his position more to his powers of reasoning than to any rhetorical gifts. He was ready to talk "business," while de Valera was breathing forth rhetoric. The loss of such a man cannot but be a serious blow to the Irish government. The

king has sent a gracious message of sympathy, and the prime minister, who had a great respect for Arthur Griffith, has written: "My admiration for his single-minded patriotism, his ability, his sincerity, and his courage has grown steadily since I met him first, less than a year ago." It is possible that this death may call a halt to the civil war. It might do so, but it is never safe to prophesy concerning Ireland, where the unlikely always seems to come true.

#### Mr. G. K. Chesterton Enters the Roman Church

It will not greatly surprise readers of Mr. G. K. Chesterton to learn that he has been received into the Roman Church. Few converts from Anglicanism will have less to withdraw than he. Indeed for a long time it has been easy for readers to imagine that he was a Roman before last week. But only last year he presided at a meeting of the Anglican societythe Society for the Propagation of the Gospel-and in spite of rumor, it was possible till last week to deny that he had left the Church of England. Now he has gone over the boundary line, and all that this means he promises to expound himself. His work "Orthodoxy" has always seemed to me not only a most exciting but a most weighty defense of the Christian faith. It is not at present before me, but I imagine that there is little if anything in it which he will need to recant. It deals with the Christian faith as it is held by all who profess and call themselves Christians in every church. Some of us will not cease to be grateful to this writer with all his fantastic blend of the Fleet street journalism, the mystical poet, and the jolly knight-errant. I should imagine that I am almost all the things which G. K. C. hates-a Protestant, a Dissenter, a total abstainer, nevertheless I read and learn much from him, and I shall be anxious to hear from him why he has crossed the

#### Colonel Philip Lewis and Mr. John Chown

Our missionary forces have lost two men from the first line, both of them laymen, who came by different ways into the service of the world-wide kingdom of God. Mr. Chown was a leading Baptist layman; himself a stock-broker he had recently retired from business and was hoping to give himself with all his powers to his work among the Baptist churches, of which he was president. Strange that the Congregationalists should have lost this year a president and an ex-president and now the Baptists have lost their president! But before Mr.

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Chown was elected to the chair of his denomination, he had been chairman of the Baptist Missionary society, for which he had toiled for years without sparing himself. No one except those within such a society can imagine how much time and labor such laymen give. . . . Colonel Lewis surrendered a position of great importance in the army in order to become secretary of the National Laymen's Missionary movement. His military record won him the D. S. O. and the C. M. G., and it was no small sacrifice which he made when he undertook his new task last autumn. In 1909 the strong feeling came to Lewis that the Foreign Missionary Enterprise was central to the church's ambition. At the staff college at Camberley he started study-circles for officers, and together he with others worked their way through "The Reproach of Islam," and other books. At the end of the war he longed to do something constructive as a Christian officer, and when the way opened, he became general secretary of the National Laymen's Missionary movement. Last week he was announced to preside at a schoolboys' camp, but in Brittany on July 31st he was drowned while bathing, and all that is left of his desire is the record of a few months' service and the memory of a heart which was longing to serve his Lord in the greatest of all enterprises.

#### Summer Conferences

It is vain to attempt any record of all these summer conferences. We call them "summer" out of courtesy, for summer vanished in May and has not reappeared. They have however certain common marks; they share the same blend of hilarity and devotion-they are always times of great laughter and noble vision. A Sunday school teachers' conference, for example, was held at Seaford at the foot of the Sussex Downs. It was a time of rare fellowship in study, and at the close the members of the school held a frivol, in which they were all in fancy dress. Pharaoh was there, and Charlie Chaplin, and one very successful impersonation of a Sunday school teacher of fifty years ago, and many others from many lands and ages. Perhaps the reader will wonder at such an association and will be surprised to hear what is nevertheless the truth that these teachers were never nearer to God than they were in that week. Joyousness and sanctity go together.

#### "They went about their gravest deeds Like noble boys at play."

At our camp of schoolboys we share the same open secret, Where the presence of God is enjoyed, there are the springs of all mirth. Those who seek first his kingdom have all the other things added—among them laughter and mirth.

#### A Congregational Quarterly

The Congregationalists at the moment have no newspaper, weekly, monthly, or quarterly. The Wesleyan Methodists have two weekly papers, the Baptists have at least one, and the other denominations have their organs of one kind or another. But the Congregationalists who have, I believe, eleven colleges have no journal. This lack is however to be met in part by the issue of a quarterly in the competent hands of Dr. Albert Peel who has recently come to London; he is one of the most gifted scholars in the denomination, and through the quarterly he will bring to bear upon the life and thought of these churches the wisdom of its best minds, which have not indeed been wanting but have lacked the opportunity, now given to them.

. . .

#### The Weakness of Nationalism

In his peculiarly exact yet awkward language Baron von Hugel has been analysing "nationalism." These are its weaknesses: (1) a gregarious imitation of thoughtlessness; (2) narrowness and intolerance of types merely because they are not the nation's own; (3) the proneness to increase still further the antipathies, chief caused by long injustices in the far-back past (4) the keeping of even noble characters at the level of a predominantly materialistic patriotism. These weaknesses, the baron sets out to show,

are to be checked and transcended by Christianity which, for example, to the soul tempted to imitate thoughtlessly the accepted national type, offers another set of living models, above all the figure of the overlord and master Jesus Christ. There is no question more vital now than the attitude of the Christian church to nationalism and Baron von Hugel not for the first time has brought his fine analytic skill to the help of the whole church. His articles are appearing in The Challenge, which in September is beginning a new chapter in its gallant and adventurous story.

#### The Way to Reach an Hundred

"Between sixty and ninety," Dr. Smith says, "religion becomes more precious than ever. Many of my over-a-hundred-years-old correspondents have mentioned this fact as contributing to their reaching an advanced age, that they were brought up by pious parents in the fear and love of God. Their simple philosophy of life may be summed up thus: They lived very simply, went to bed and got up early, went to church every Sunday, and were at peace with God and man. In fact," says Dr. Smith, "their lives were just the ideal lives which any doctor would sketch out for anyone who consulted him as to the best way to reach an hundred years of age."

EDWARD SHILLITO.

# THE SUNDAY SCHOOL Insulting God\*

ALACHI means messenger (3:1). The author is unknown, the book nameless. The writer is a prophet, although one in whom the fires burn low; his ethical ideals are none too high, and he settles his problems by an appeal to the apocalyptic, he goes up into the clouds. This is an easy but unsatisfactory way out. While not the last of the Old Testament prophets, probably, this book may well close the canon, for prophecy has about reached its end. The setting would seem to be that of the Ezra-Nehemiah period for the same problems are at the fore: foreign wives, neglect of the payment of tithes and carelessness about worship and the laws. Edgar McFadyen places the book at a time just previous to the Ezra-Nehemiah era, or about 460-450 B. C.

While the majority of the ethical ideals are of the current Jewish type, such as the suffering of Edom being a proof of God's love, Malachi strikes some high notes. Strong words are spoken about giving, although rather from the priestly angle, that of a preacher anxious to maintain the offerings, rather than that of the prophet, eager for the morals of the people. The offering of blemished or lame beasts stirs up his wrath. Religion has fallen to a low ebb; the people are insulting God. Doubt reigns among the people as to the very moral order, God does not seem to care, he does not interpose to help his chosen. The prophet says that the people must return unto God and he will return unto them and that the best way to indicate the sincerity of their return is to start tithing once more. Try that and the blessings will come. This may seem to be an inverse order to some. "We love him because he first loved us." "All things come from thee, O Lord, and of that which is thine own we return unto Thee." God is writing the names in a book; it pays to be good because he will spare his faithful. Altogether the ethical notes are not particularly noble.

The main contention of the book, however, was deeply needed. The appeal may have been as high as the people could appreciate. When we see the devastated city, the ruined temple, the foreign influence, the lack of what we call "faith," the neglected ritual, the deadening sins, we can feel the force of some strong man calling the people back to God. "You are

\*Lesson for Sept. 17, "A Message of Malachi." Scripture, Mal. 3:7-18.

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robbing God," he cries. "You doubt the moral order, you feet that God has deserted you; look what he has done to your enemy, Edom, does that not prove his love for you? You have neglected to pay the tithe, no wonder he has ceased to bless you. Bring in the tithes and see what he will do for you. Return to the God you have ignored and insulted." Such an appeal would go home. It could be understood. I had a man in one of my churches who stoutly maintained the thesis that God always took care of the people who were liberal with him. He said that it paid in dollars and cents to give freely to the church. He was prosperous and generous himself and he had an interesting lot of facts to back his contention. He also had scripture. He quoted Malachi. He insisted that the righteous did not beg bread. There were some good, poor people who were much hurt by his arguments. Many of those who practice tithing will tell you that prosperity follows the system. It's a hard blow, however, for the man who starts tithing and then finds the opposite true. Can you pay a man

in cash for doing his duty? Does not a spiritual life demand spiritual rewards? "The wages of sin is death, the free gift of God is eternal life." This business of tithing looks like a safe bet financially, to hear some of these men talk! That many generous men like Kennedy, Wanamaker, Inslee, Colgate, have given away fortunes while other fortunes poured in is true. One philanthropist said: "I just shovel out and God shovels in." That may be the system. But can you guarantee it in all cases? That it worked well with Baldwin, the locomotive manufacturer, no one can doubt; also with his successor. Did any generous man ever suffer want? Here is a real question. On the other hand we all know hundreds of men and women who insult God by offering him the crumbs. "He is God of all or not God at all." This is true. Our little gifts are an insult to the Almighty. A nine cent gospel will never convert the world. A cheap religion is the cheapest thing in the universe. It is not worth bothering with. This may be the very lesson we most need.

JOHN R. EWERS.

#### CORRESPONDENCE

#### Bible Society Makes Profit on Bibles

EDITOR THE CHRISTIAN CENTURY:

SIR: To appreciate fully maccurate statements regarding cost of producing Bibles for the American Bible society one should refer to The Christian Century of June 1st, page 700. Mr. Mann makes "wholesale denials" of statements made to show that the society's books are sold at more than cost of manufacture despite appeals for money, which state otherwise. The books in question were all produced by me, as superintendent of publication, and data concerning actual manufacturing costs is in my possession. Feeling the society morally bound to live up to its professions, I presented figures on each book made under 1921 contracts, showing margin between actual cost and selling price, to the publication committee. The society professes—its books are distributed at the cost of manufacture,—not including the overhead and marketing costs necessarily added in commercial publishing,—and always without profit.

But in practice—Actual cost of Brevier No. 117 under Chicago

race.						
	Paper				1	0.77
	Printing					7.25
	Binding				2	1.5
	Family	Record				2.9
	Jacket					1.4
						43.82
23%	depository,	sales-ro	om,	superin	tendence,	etc10.07
						16.11
						70.0

Result :- costing 44c; selling 70c.

Sixteen cents on 50,000 books yields \$8,000, and the 23% nets \$5,000—total \$13,000 on less than a year's supply of this single book. I ask Mr. Mann whether he can reaffirm that this is sold "at cost of manufacture,—not including overhead or marketing costs?" Profits show on nineteen other books in my memorandum. Secretary Haven writes: "Every month the current accounts of the society are audited by two members of the board of managers," and an annual audit is made by auditors "paid by the corporation which engages them." What would be thought of a bank whose books were examined by its own directors, and whose annual examination was made by auditors of the bank's own selection and at a time most convenient to the institution?

My figures for issues, taken from the record, stated: "For twelve months ending October, 1920." The Record, the society's official bulletin, reported no foreign issues. Corresponding profit on books issued in other parts of the world effects no reconciliation between professions and practice. In the Continent for May 18th Mr. Mann states issues of the society have been 5,000,000 for

each year of the society. The organization is 105 years old. Five million copies a year amounts to 525,000,000. In the society's report, 1921, page 16, total issues for 105 years are 141,729,340. Mr. Mann exagerated to the tune of 383,270,660 volumes. The yearly average would be only 1,349,803.

There was no translation cost on any issues named. The books were printed from old plates, for most part King James version, and translation must have been paid years ago. Besides, the society's catalog states that translation does not enter into cost of books and its appeals say "its books are distributed at cost of manufacture.—not including overhead or marketing."

Concerning gifts from denominations, the society produces figures for an earlier and less profitable year. Why? See Presbyterian hand book, 1921, on page 8, figures for the year ending March 31, 1921—those I used—are \$64,470. Gifts from other Presbyterian bodies should increase this materially. The society's "present catalog prices are based, in the majority of cases," we are told, "on costs prevailing in 1919" (war figures). Why did the auditor base his report upon 1919 figures, long out of date, while much more advantageous contracts prevailed?

I will be glad to meet representative men from any of the denominations contributing to the society, and present, in person to such as are delegated, not only a complete statement of facts, but undeniable evidence to sustain it.

New York City.

W. D. PENNYPACKER.

#### In Defence of the Klan

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest an editorial in the issue of The Christian Century dated July 13th, "Shall we Ulsterize the United States." I regret that so many unkind statements are appearing in the public press, because they are detrimental to the best interests of the nation, its government, its best citizenship, and the knights of the Ku Klux Klan.

Regarding the relationship of the Masonic fraternity to the Ku Klux Klan; it is a well known fact that Masonry does not affiliate with any organization, secret, secular or ecclesiastical, Masonry has its own work and attends strictly to its own business. It may be of interest, however, to know that more than 75 per cent of the membership of the Ku Klux Klan are Masons. I am a member of Scottish Rite Free Masonry, 32nd degree, and the Ancient Arabic Order Nobles of the Mystic Shrine, and attend every meeting of the Masonic bodies possible. Therefore I know whereof I speak concerning Masonry.

I am glad that the work of Masonry is now regarded as a worthy work by thinking people everywhere. Yet there are still some who damn secret societies of every kind as

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works of the devil. Yet Masonry has become so well established that the enemy dares not attack it openly. Under cover, however, it is denounced as a "pagan order, the ancient and most dangerous enemy of the Holy Catholic church." Masons are characterized as "vicious criminals" and charged with being enemies of "the school, the church and the state." Masons take warning! The present opposition against the Ku Klux Klan is a veiled effort to use the well organized public press to injure the Masonic fraternity via the Ku Klux Klan.

Has it ever occurred to the thinking people of the United States that the enemy against Masonry is the same as that now scattering broadcast persistent rumors that the Ku Klux Klan is a "gang of lawless rough necks, thieves and murderers." If such absurd and wicked charges have been made as above stated against the 3,000,000 of America's best citizens, the Masons; is it not probable that the charges made against the Ku Klux Klan are equally false and absurd?

To a klansman, the charge that the Ku Klux Klan is an un-American, unpatriotic organization, is perfectly silly and absurd. Ever since the Congressional investigation of the Ku Klux Klan; the "Ku Klux Kreed," and the objects and purposes of the order have been plainly set forth above the signature of Colonel Simmons, the Imperial Wizard of the Invisible Empire of the Knights of the Ku Klux Klan. Section 3 reads as follows: "This order is an institution of chivalry, humanity, justice, and patriotism; embodying in its genius and principles all that is chivalric in conduct, noble in sentiment, generous in manhood and patriotic in purpose; its peculiar objects being: First-To protect the weak, the innocent, and the defenseless, from the indignities, wrongs and outrages of the lawless, the violent and the brutal; to relieve the injured and oppressed; to succor the suffering and unfortunate, especially worthy widows and orphans. Second-To protect and defend the Constitution of the United States of America, and all laws passed in conformity thereto, and to protect the States and the people thereof from all invasion of their rights thereunder from any source whatsoever. Third-To aid and assist in the execution of all constitutional laws, and to preserve the honor and dignity of the state by opposing tyranny, in any and every degree attempted from any and every source whatsoever, by a fearless and faithful administration of justice; to promptly and properly meet every behest of duty 'without fear and without reproach."

Admitted that the klan is a secret order. So are the Masonic, 04d Fellows, Knights of Pythias, and scores of other orders. Why discriminate as "owlish" the Ku Klux Klan when all of these organizations hold secret meetings

A great many raids, mobs, etc., have been masqueraded under the guise of the Ku Klux Klan by those who are the sworn enemies of the nation, the church, the school; and would bring reproach upon the klan in every way possible. These same enemies are bound under an oath, "to denounce and disown any allegiance as due to any heretical king, prince or state named Protestant or liberal, or obedience to any of their laws, magistrates, or officers. \* \* \* To make and wage

#### Contributors to This Issue

C. M. McConnell, representative of the board of home missions and board of Sunday schools, jointly, on the staff of the Commission on Life Service of the Methodist Episcopal church.

ARTHUR B. RHINOW, Presbyterian minister of Brooklyn, N. Y.

LYNN HAROLD HOUGH, frequent contributor.

HERBERT ATCHINSON JUMP, pastor-elect, First Congregational church, Ann Arbor, Mich.

relentless war, secretly or openly, against all heretics, Protestant and Masons, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, boil, flay, strangle, bury alive these infamous heretics." (I cannot quote the remainder of the oath because of its obscene fiendishness.) And yet these are the people responsible for the absurd false propaganda now being circulated against the knights of the Ku Klux Klan. Why do intelligent people in this country prefer to line up with them in this un-Christian, un-American, absurd propaganda? Jesus said: "Ye shall know the truth and the truth shall make you free." May the time come when the American people shall believe the truth about the knights of the Ku Klux Klan, instead of the insidious propaganda now being circulated against it by the enemies of our school, our church and our state.

I. ORRIN GOULD.

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

# Reservations Being Made for Glasgow Convention

Preparations are already being made for the World Sunday school convention to be held in Glasgow beginning June 18, 1923. Mr. James Kelley, chairman of the Scottish committee, reports that St. Andrew's hall, which will seat 3,500 people, has been engaged as the place of meeting. Two thousand delegates have been assigned to North America. Members of the nobility will serve on committees, and the universities of the laud will recognize the presence of the visitors. Those making reservations at this time deposit twenty-five dollars, which is refunded in case of a change of plans at least thirty days before the convention.

#### Missionary Reports Burning of Bibles

Rev. A. C. Douglas, a Presbyterian missionary at Medellin, Columbia, in a report made recently to the Presbyterian Board of Foreign Missions tells of the burning of Bibles in a town in Columbia. The missionary was making his first visit with his stock of Bibles when a merchant offered to buy his entire supply and distribute it among the people. Once in possession of the books, he made a great public bonfire with the assistance of the priest and burned the books. The missionary took a picture of the scene, but was not allowed to secure any partially burned leaves for the priest stayed by until everything was consumed.

#### Presbyterians Issue Magazine on Jewish Work

The task of Christianizing the Jews has been undertaken by the Presbyterian Home Mission Board with fresh vigor recently. A quarterly magazine has been started called "Our Jewish Neighbors." It is edited by Dr. John Stuart Corning. Among the methods of propaganda used by the board is a novel tableau called "The Hand of God in Hebrew History." This tableau will be used in local missionary societies in illustrating the work of the board among the Hebrews.

#### Noteworthy Catholic Church in Chicago

The Church of St. Thomas the Apostle, now in process of erection in Chicago for a parish of Roman Catholics, will cost three-quarters of a million dollars, and will have as a unique feature contributions by artists, sculptors and architects of national reputation, some of them will come to Chicago from distant parts and maintain themselves at their own expense. No stock art work will be put into the building. Everything will be the individual creation of some artist who loves the church.

#### Reformation in Ranks of Orthodox Church

Freedom from state control has made possible revolutionary changes in the

methods of the Orthodox church of the orient. The leaders of the Church of England profess to see in Russia changes analagous to those which took place in England four hundred years ago. The Orthodox church will not abandon the episcopate nor will it change its creed, but under the leadership of Patriarch Meletios the changes of method are very striking. The latter professes to believe that when the changes are complete the barriers to union with the Church of England and the Church of Sweden will be removed, if not indeed with the Protestant communions of the west.

#### Church of the Nazarene Has Large Growth

The Church of the Nazarene is one of the latest of the denominations to be born, but it has made rapid progress in many parts of the country. With the modernization of the Methodist Episcopal church there has been a field for an organization which emphasizes old-time Methodist attitudes and doctrines, though the constituency is by no means exclusively Methodist. Since, 1919 the increase in its churches has been 900 per cent, if its own figures are to be taken at face value. It uses interesting publicity methods to bring its message home to the people, and in many western cities one may see its exhortations emblazoned on fence boards and rocks.

#### Question of Psycho-Therapy Stirs Episcopalians

The Episcopalians are now discussing divine healing with a great deal of interest, for a commission on divine healing is about to present a report which would commit the church to this treatment. This is vigorously opposed in a recent issue of the Churchman. The work of that unique character, James Moore Hickson, has for the past three years been regarded by many rectors as a valuable counter-movement to Chris-

# Churches Receive Large Accessions

WHILE a recent issue of the Nation proclaims the death of the church, an announcement based on statistics from Germany and Czecho-Slovakia, the Federal Council of Churches issues statistics with regard to American churches that are of the most encouraging sort. Instead of being grounds for pessimism, they are proof that the churches of this country are meeting with unprecedented success. Rev. Charles L. Goodell, secretary of the Federal Council's commission on evangelism and life service is responsible for the following statistics: The Congregational church records for the year ending May, 1922, a total of 78,365 new members, 45,875 of these having been received on confession of faith. This is a net gain over deaths and removals of 19,046-the largest gain in all their history. The net gain for the preceding year was 10,959.

"The Disciples of Christ report the reception of approximately 125,000, 75,000 of these being on confession of faith. This is a net gain of about 35,000. The Disciples' commission on evangelism estimates that fully 75 per cent of their churches with pastors held at least a week of special evangelistic services during the year, and declares that last Easter Sunday was the greatest single day for additions to church membership in their history.

"In the case of the Methodist Episcopal church, whose statistics are dependent upon reports of both spring and fall conferences, it is not now possible to give a final statement. For the calendar year 1921 the net gain was 92,301. For the last decade the net gain was 1,255,091. In the Methodist Episcopal church south the net gain in membership for the year 1921 was 82,216. For the quadrennium 1918-1922 there was a net gain of

162,093—the largest gain recorded in any quadrennium in the history of the church

"The commission on evangelism of the Northern Baptist convention states that about 90,000 baptisms were reported at their convention in June. When this number is added those received by letter a very large increase in membership is indicated.

"The Presbyterian church in the U.S. A. reports for the year ending March 31, 1922, a gross gain of 169,778 including 93,259 on confession of faith, 65,324 by letter, 11,195 restored to membership. This is a net gain of 34,557. The Prebyterian church in the U.S. (south) records for 1921 a total increase of 42-258 of whom 24,369 were received on confession of faith. The net gain for the Southern Presbyterians is 20,541.

"The United Presbyterian church received in 1921, 22,892, of whom 10,356 were on confession of faith. This is an increase of more than 5,000 over the faures for the preceding year. The Reformed church in the U. S. had 24,542 additions, with a net gain of 2,708.

"The Protestant Episcopal church reports for 1921, 59,706 confirmed, with a net gain of 15,787. The record of the United Brethren shows an increase of 41,164, of which number 31,658 were received on confession of faith. The net gain for the year is 13,222.

"Five Years' meeting of the Friends shows a net gain of 424 for 1921 as against a loss of 239 the year before. The Moravians report a gross gain of 1,718 with a net increase of 323. The Seventh Day Baptist churches received in 1921 274 new members.

"Other churches from which definite reports have not yet been received will undoubtedly show similar results."

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tian Science. Bishop Manning of New York is said to be sympathetic with the work of the divine healers in the Episcopal communion.

#### Minister Goes Into the Highways and Hedges

Rev. Branford Clarke of Brooklyn has recently prepared himself to preach the gospel in what he believes to be a new testament way. Dedicating his life to those in the "highways and hedges" he has fitted up a Ford chassis with a miniature pulpit and organ. Inside are living quarters and above all is a wooden cross. Rev. Clarke will tour the country and preach wherever he can gather an audience. Among other opportunities is that of addressing the pilgrims who are to be found in the numerous automobile camps throughout the country in the summer time.

#### Southern Baptists Will Send Clothing to Russia

The women of the Southern Baptist church have adopted a new objective for this year. On Sept. 3 they gathered clothing in great quantities throughout the south, which will be transported to Russia, free of charge, by Secretary Hoover. The clothing will not be given exclusively to Baptists in Russia, but will be distributed to all according to need. Other communions continue to recognize their obligation to help in this stricken country, but of course the most significant work of all is that being done by one of the smaller Christian bodies, the Friends

## Association for the Promotion of Christian Unity

The Association for the Promotion of Christian Unity is a Disciples foundation devoted to the cause of promoting closer fellowship among all Christians, Its annual report was issued recently in which it is shown that for the regular work of the organization the largest amount was raised in 1921 of any year in the history of the society. The receipts were a little over ten thousand dollars. A quarterly magazine was published, and the president, Dr. Peter Ainslie, made over two hundred and fifty addresses in various parts of the United States. Rev. H. C. Armstrong is secretary of the organization, and the head-quarters are established at Baltimore. This society takes an intelligent interest in all union movements, and will co-operate both with the World Confer-ence on Faith and Order and with the universal conference of the Church of Christ on Life and Work.

#### Religious School Pupils Given Camping Trips

The Church Extension board of Denver Presbytery has this year had a most attractive prize offer to children. At the daily vacation Bible School prizes were offered for the best craft work, and for the best memory work in the Bible. As a result 28 boys and 36 girls were given free camping trips. Denver had fifty vacation schools this summer with an enrollment of 2,200. In one of the Presbyterian churches recently the morning

hour of worship was taken up with a demonstration of the work of the daily vacation school.

## Religious Teaching Common in the British Empire

While many states in the United States have outlawed the Bible in the public schools, in a large part of the British empire there is now a clear recognition of the need of religious instruction. In South Africa the Anglican Provincial synod and the Dutch Reformed church created a commission which included representatives of most of the smaller denominations. This commission prepared

a syllabus of scripture lessons which was submitted to the state and ratified. Only the Unitarians and a small secularist group opposed this measure, and to these was granted a special conscience clause. New Zealand is now moving to secure the same sort of arrangement. At a recent meeting the leading educationalists of England came to an agreement that the Bible should be used in the public schools.

#### Chicago Presbyterians Conduct Successful Camp

Camp Gray, maintained by Chicago Presbytery at Saugatuck, Mich., has been

# Disciples Meet at Winona Lake

Winona Lake, Ind., Aug. 29. THE opening days of the Disciples convention at Winona Lake were given over to a consideration of the annual reports of the various benevolent boards including the United Christian Missionary society, the Board of Education, the Association for the Promotion of Christian Unity and the Board of Temperance and Social Welfare. The United Christian Missionary society has been under heavy fire during the past two years, but each year makes a large advance in its receipts. During the past As the year it received \$1,628,571.99. previous year had been a nine months year by reason of calendar changes, a comparison can only be made for a corresponding nine months this year. shows an advance of \$117,963. The appointment of an office manager for the past year to secure office economies, and to reduce the office force where possible has resulted in economies at the headquarters in St. Louis which run to ten thousand dollars a year. Two hundred and forty-eeight churches now give annually more than a thousand dollars each to this society. Two churches reached the ten thousand figure, or went beyond it. Euclid Avenue of Cleveland and Union Avenue of St. Louis, the former leading with gifts aggregating \$14,633.70. The latter is the church in which most of the secretaries hold membership.

The report of the society calls for a commission to be appointed by the executive committee which will project a five year program of advance at the next annual convention. This campaign of advance which is to begin in the local church is a campaign for religious education, evangelism, stewardship, and other forms of local church enlargement. A goal will be set for endowment and equipment for the national and foreign enterprises of the movement. The third goal is to increase the contributions of the churches to provide that the recurring annual deficits shall be wiped out.

This year the society frankly recognizes that some of its foreign policies are under fire. The situation in China which has been previously presented to the constituency of the society by mail, is in the convention report and later in the week will receive consideration. In a series of

letters voluntarily sent to the executive committee, the missionaries report practices not different from those of the churches in America which have been criticized for their open membership procedure. The report on the Philippines is new matter. Rev. E. K. Higdon, pastor of Taft Avenue church in Manilla, reports that he has been practicing open membership, and while he is willing to abide by the ruling of the board, he nevertheless strongly believes in the more fraternal pro-cedure He asks if he is expected to resign. The society returns a somewhat evasive reply in the course of which there is the statement that the society does not undertake to control the private opinions of its missionaries. This report will also doubtless occasion debate.

The report of the commission on the relocation of the College of Missions eliminates all possibilities except Chicago and New York. Whether a decisive vote can be secured on this question is yet to be seen. It had been expected that the commission would report for a single location rather than for two.

Changes in the constitution of the general convention are proposed which would permit more latitude in legislation. At present the recommendations committee has power to kill proposed legislation. The convention is simply a crowd which gathers from the various states. The only committees representative of state organizations are the recommendations committee and the nominating commit-The Board of Managers of the United Society is also elected by state conventions. The delegate feature of the convention which was tried a few years was abandoned at the Kansas City convention in order to return to the older

The convention president this year is Rev. Stephen E. Fisher, pastor of University Place church of Champaign, Ill. He is a graduate of Eureka college, and has spent his life in central Illinois. He is now in the forties, and is so successful that his church has given him a life call. It is largely due to his activity that the Disciples Foundation at the University of Illinois was introduced which now has an instructor giving courses.

Full report and editorial interpretation will appear in next week's issue.

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crowded all summer. Its capacity is The group of 30 from 250 to 300 guests. Jewish children which came from the Christian Mission to Israel under the care of Rev. and Mrs. David Bronstein. attracted special attention. These children received special food in accordance with the wishes of their parents. Among the various members of the camp colony have been ten ministers from various parts of the country. At one period of the summer thirty under-nourished children were in the camp for special care. This great charity is now being supported by some churches that formerly had their own camps on inland lakes.

#### Presbyterian Leader Has Labor Day Message

Dr. John McDowell, secretary of the Presbyterian Board of home missions, and sponsor for the industrial and social creed of the Presbyterian church, circulated this year in his communion a Labor day message entitled, "The Christ Spirit -the Solution of the Industrial Prob-lems." He insists that the heart of industry shall be made Christian. After quoting from many secular writers of the time to reinforce his message he gives the following personal testimony: "That industry has a right to look to the church to create and promote a right spirit in industry cannot be quest'oned by anyone who knows and accepts the mission and function of the church as defined by Jesus Christ in the new testament. Her task as defined by Christ is not to make the methods of industry-but to make the

motives of industry-not to make the program of industry-but to make its principles-not to make the system of industry, but to make its spirit. The primary duty of the church is to make the heart of industry genuinely Christian. done, industry will not be an end in itself but a means to an end, and that end in the words of Bacon will be 'The glory of the Creator, and the relief of man's estate.' The purpose of industry when truly Christian will be cooperation for public service-not competition for private gain. The spiritual element furnished by the church makes industry most valuable and gives industrialism its finest quality. This being the special task of the church as defined by Christ, the great head of the church. has a right to insist on the obligation of the church to Christianize the spirit of industry."

#### Dr. Burton Is Convocation Orator

Dr. Burton, the distinguished new testament scholar of the University of Chicago, was convocation orator on the occasion of the one hundred twenty-sixth convocation of the university, Sept. I. His address was on the theme, "Education in a Democratic World." Dr. Burton has been in recent years director of the university I.braries. He is chairman of the board of education of the Northern Baptist convention and has twice visited the orient, particularly China and India, for extended investigation of educational conditions, the latter visit having

been made quite recently. He has been teaching at the University of Chicago since the early days of its founding.

#### Faith and Order Conference Held in Washington

The long contemplated World Conference on Faith and Order being called together by the Protestant Episcopal church of America is now rapidly assum. ing reality and will be held in Washing. ton in 1925. Most of the religious communions of Christendom have agreed to send representatives, with the single exception of the Roman Catholic church The latter will doubtless have some priests present unofficially. Prior to this great world gathering it is proposed that there shall be held local conferences at which the various points of view may be expressed. Thus a general interest will be aroused in the conference at Washington and its findings, if there be any.

#### Catholic Organization Supports Prohibition

The Catholic Total Abst.nence Union, an honorable body with a long record of worthy service to the cause it represents, has worked by the method of individual pledge signing throughout its history until this year. While it has had the support of many parish priests, it has not been able to secure the support of the great leaders of the Roman Catholic church, and it has been tolerated rather than encouraged. At a recent convention in Philadelphia, the question of the relation of the organization to national

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prohibition was discussed and the society under the leadership of Father O'Callahan declared itself on the side of law enforcement in the following resolution: Whatever may be the whole truth about the results of prohibitory legislation in the United States, there is abundant evidence of the evils of alcoholism in many quarters. We believe that sincere horror for such evils suggests unrelenting war on bootleggers and other criminals rather than vain discussion of actual or hypothetical conditions. Every duty is a duty of the hour, and suppression of the bootlegger and attendant evils are the duty of this hour,"

## To Prohibit the Use

From Mexico has been introduced into the United States among the American Indians the Peyote bean, the use of which is particularly detrimental. It is a curious fact that the present drugs act of the United States does not prohibit the use of this bean though it is a very serious factor in the reservations of the country. Col. Carl Hayden of Arizona has introduced in the house a bill which will prevent the use of this drug. The Home Missions council is calling upon the churches to aid in securing the passage of the bill.

#### Northwestern Criticized for Giving Degree

The giving of a doctor's degree to Judge Gary at the recent commencement of Northwestern university has been the occasion of considerable adverse criticism in the Methodist denomination. The Pacific Christian Advocate objects to the giving of the degree not because of any fault in the judge as a private citizen, but on account of his policies in the steel industry. Halford E. Luccock, minister and son of a Methodist bishop, insists that his alma mater does not represent the spirit of the Methodist Episcopal church in the conferring of this degree. Judge Gary has been for many years one of the trustees of the university.

#### lewish Women May Become Rabbis

While the Orthodox congregations of Jews still segregate the women in the religious service, and some of them require the women to sit behind screens during the worship, the Reformed Jews are much more progressive. Recently the Central Conference of American Rabhis took action permitting women to become rabbis. All of these will be educated at Hebrew Union college of Cincinnati, the only school which educates rabbis for the Reformed Jews. women are not much in favor of the innovation yet, and it is not likely that the school will be over-crowded with them during the next ten years.

#### Hold Church Service Once a Year

A good many church deeds contain reversionary clauses which cause trouble in later years. These reversionary clauses sometimes refer to matters of doc-

trine, as is common among conservative Disciples who have split off from the main body in order to protest against the use of musical instruments in church worship. At North Colebrook, Conn., is a curious case. The building and grounds were given by General Edward A. Phelps, with the provision that in case church worship was not held in the building once a year the property should revert to his son. This clause was once regarded facetiously, but the industries of the little town have declined until there are no longer enough people to maintain a church. Once a year four people gather there and hold religious worsh'p in order to prevent the loss of the building. This annual service was held recently.

#### An Important Announcement

Boston University School of Religious Education and Social Service announces the publication of an edition of an invaluable manual for pastors, building committees, and Sunday-school workers who are responsible for the building, remodelling or equipping of a church plant or parish house. The manual is entitled:

#### STANDARDS FOR CITY CHURCH RELIGIOUS EDUCATION PLANTS

This book is the work of many architects, ilders and religious education specialists. was prepared at great expense. It con-ns a wealth of information not obtainable

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The book lists 112 essential elements in an ideal church and religious education plant and establishes standards for each item for the guidance of building committees and architects. A score-card has been devised for the measuring of church plants on the basis of the standards. The 112 items are grouped under six headings as follows: I, Site: II, Building or buildings; III, Service Systems; IV, Church Rooms; V, Religious School Rooms; VI, Community Service Rooms.

ice Systems; IV, Church Rooms; v. scangious School Rooms; VI, Community Service Rooms.

The preparation of these standards marks an important epoch in the development of church and church school architecture. Building committees and all who are in any way responsible for the building or remodelling of church plants should have this volume. It is bound in boards. Sent postpaid for fifty cents.

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Address Mrs. Elsie P. Malmberg, Secretary to the Pean, Boston University School of Re-ligious Education and Social Service, Temple and Derne Streets, Boston, Mass.

#### Quakers Finish Their Task in Germany

It is announced that the Quakers have relinquished control of the feeding of children in Germany, and that the work will now be supported by people of German-American extraction in America. At one time over a million children were receiving a supplemental meal a day. One-



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third of the food supplies were given by Germans, and much volunteer labor was given in the distribution, including at one time forty thousand people. With every pack of food a card was given out which read: "This food is contributed by Americans, and is distributed by the religious Society of Friends, who for 250 years have held that love and good-will and not hatred, would bring better world conditions." In all the countries where work among children has been carried on, it has been discovered that there are so many orphans that the work will last for a decade and perhaps more before these children can be brought to the period of self-support.

#### Dr. Fosdick Wants Churches to Quit Quarreling

Dr. Harry Emerson Fosdick is a Baptist, but is special preacher to First Presbyterian church of New York. He sees in the divisions of the churches one of the



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our eyes daily, accounts of which fill the first pages of our papers. Consider the barrenness and futility of lives whipped by misery and sin. Then consider the quarrels in the churches over evolution, theories of inspiration, miracles and good. ness knows what."

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# Are We a Nation of Low-Brows?

It is charged that the public is intellectually incompetent. Is this true? It is charged that the public is afraid of ideas, disinclined to think, unfriendly to cul-This is a serious matter. The facts should be faced frankly and honestly.

#### Without Cultural Leadership

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The main criticism, as we find it, is that the people support ventures that are that the people support ventures that are unworthy, that represent no cultural standards. The public is fed on low-brow reading matter, low-brow movies, low-brow theatrical productions, low-brow music, low-brow newspapers, low-brow magazines. We think the criticism is unfair in that it does not recognize the fact that the public is without cultural leadership. Those who have the divine leadership. Those who have the divine spark get off by themselves. We believe the public has never had a real chance, never had an opportunity to get acquainted with the great and the beautiful things of life. Given half a chance, the public will respond.

We believe there has been enough talk about the public's inferior taste.

The time has come to give the public an opportunity to find out something philosophy, science about philosophy, science higher things. And it must be done at a low price, because the average person's pocketbook is not fat. As it stands, the publishers charge about five dollars a volume, and then wonder why the people stand aloof.

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